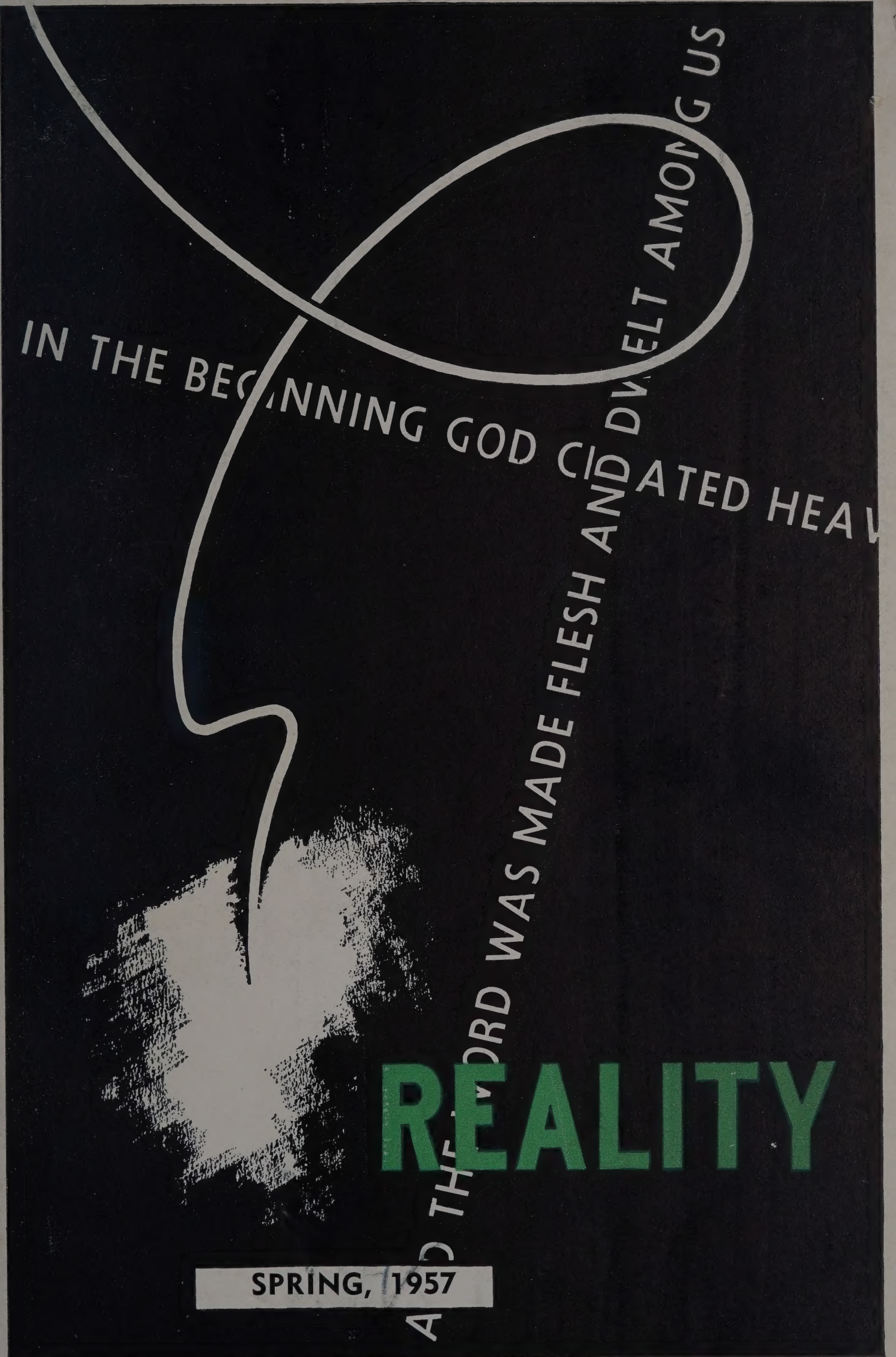
IN THE BEGINNING GOD CREATED HEAV
AND THE WORD WAS MADE FLESH AND DWELT AMONG US

REALITY

SPRING, 1957

REALITY

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REALITY is published by the student brothers of the Dominican Province of St. Albert the Great. Intended primarily for circulation within the Dominican Order, REALITY's articles are largely the result of work done by the students within the Pontifical Faculty of Philosophy, River Forest, Illinois, and the General Studium of Theology, Dubuque, Iowa.

Address all communications to:
St. Rose Priory
Asbury Road
Dubuque, Iowa
cum permissu superiorum

God, the Highest Truth, has created and guides human intellect, not that it may daily oppose new truths to rightly established ones but rather that having eliminated errors which may have crept in, it may build truth upon truth in the same order and structure that exists in reality, the source of truth.

Pius XII

Encyclical Humani Generis.

VERY REVEREND JOHN E. MARR, O.P.
Provincial, Province of St. Albert the Great

DEDICATION

Since its birth in December, 1939, God has blessed the Province of St. Albert the Great with abundant gifts both in vocations and in convents. He has multiplied the priests and brothers; He has provided novitiates and houses of studies. With this increased manpower, God has enriched the Province with additional responsibilities. Under the efficient direction of its first and second Provincials the expansion of responsibilities was rapid and the acceptance of new obligations was constant. Vigorous, selfless, fatherly leadership, marked by a deep-rooted and traditional fidelity to the Holy See, and an unfaltering zeal for things Dominican, has characterized the remarkable growth of the young Province.

In mid-summer, 1956, Divine Providence saw fit to give us our third Provincial, Father John Edmund Marr. Father Marr's first eight months in office have made it crystal clear that the inspiring leadership enjoyed by the Province during its first sixteen years is continuing as it moves forward toward each new challenge. He, like his predecessors, has been close to the pulse of the Province since its beginning. A Master of Sacred Theology, he served on the faculty of the Studium Generale in River Forest, Illinois during the early years, teaching philosophy and theology. While in River Forest, he was the assistant Master of Students for nine years after which he served as Prior for six years.

He became Prior and Pastor of the convent of St. Anthony of Padua, New Orleans, in 1952, the post he was filling at the time of his election to the Provincialate. Father Marr served as Vicar of the Province at the time of the Provincial Chapter of 1948, capably guiding the proceedings of that chapter to a successful conclusion. At the 1952 Provincial Chapter, his brethren elected him a Definitor, and at the same chapter he was elected socius to the Definitor of the 1955 Elective General Chapter at Rome.

We, his Dominican Brothers, are completely confident that we have in Father Marr the kind of major superior who will keep alive in us the Dominican Ideal, and who will inspire in all of us a selfless concern for all things which will advance the cause of the Church and the Order. We pledge him our prayers and our whole-hearted support. With filial affection we dedicate to him this issue of *REALITY*.

The Student Brothers

THE ZEAL OF THY HOUSE

"Quoniam zelus domus tuae comedit me."
Ps. lxviii

AMONG THE JOSTLING FLORENTINES who crowded the *Piazza della Signoria* that May morning in 1498 to see him die, there were some who loved Jerome Savonarola with an ardent love that approached adoration. To them he was both leader and ideal—a holy pastor of souls in a Church rife with corruption, and a symbol of sanity and order in an Italy beset by wars and intrigue.

There were others among them who thought the event an occasion for exulting. To the usurers and politicians, the cutthroats and prostitutes gathered in the square, Savonarola was neither friend nor confidant; his death was for them a victory. Over and over again they derisively chanted the obscene lyrics of the carnival songs he had banned, and their insults continued long after his poor body was hanged and burned.

These demonstrations of opposite emotions were to be expected. Savonarola died as he had lived, the object of both great admiration and intense hatred. For him this death was the expected culmination of a life whose restless contrasts could have led only to the heights of accomplishment or the depths of defeat. To have been understood on that day of days by one like soul was too much to ask for a man whom the world had never understood, and who, despite his profound humanity, could never, in turn, quite fathom it. There is a touch of irony in this when one reads the words he wrote his father as a novice, twenty-six years before: ". . . To find peace I fled the world and gained the port of religion."[1]

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[1] Ralph Roeder, *Man of the Renaissance* (New York: Viking Press, 1930), 10.

But if Savonarola posed a problem to his contemporaries, it is nothing when compared to the great furor he has generated since his death. Today, despite the four and a half centuries that have elapsed since his execution, he remains one of the most unique and enigmatic figures of history.[2]

Enigmatic, because the controversy which the story of his life engenders is due not to any dearth of fact about him or to a lack of discussion of the problem he presents, but precisely to the superabundance of information and discussion through the centuries. It is certainly no wonder that Savonarola has always presented such an enticing invitation to the earnest dramatist or hagiographer; the very elements of his story preclude the possibility of its ever having gone unnoticed or untouched. During these five centuries of debate there have been countless lengthy studies of him published in all of the academic languages, and the students of medieval history have always been, for the most part, unusually familiar with his life and works. It is clear, therefore, that the enigma is not the result of any unawareness or unenlightenment.

But the difficulty does arise from the fact that this extensive Savonarolian lore is not all either accurate or good; what is problematic is the periodic recurrence in it of certain classic charges by some of our most erudite contemporaries, despite the refutation of these charges by capable and respected historians many years ago. That these hackneyed allegations are still thought worthy of credence is disconcerting, and their repetition has been the cause of much of the historic confusion that surrounds Savonarola. *"Ex falso sequitur quodlibet,"* goes the axiom, and it is evident here that the fundamental error is one of methodology. For if a more careful evaluation of sources were made, there would certainly be fewer advocates of the charges now prevalent.

Savonarola's story, moreover, is unique; and this for the reason that his most rabid partisans as well as his bitterest enemies are to be found both within and without the framework of the Church. De Roo, for example, a Catholic prelate, is one of the most vehement of Savonarola's modern antagonists,[3] and Villari, a Protestant, is undoubtedly his most eloquent champion.[4] Consequently, Savonarola has slowly become, as it were, "all things to all men." The Church herself has at least tacitly reviewed her position in his regard, Julius II (1503-1513), a contemporary, and Clement VIII (1592-1605) openly revering him, and Benedict XIV (1740-1758) naming him as worthy of canonization.[5] Many saints and blesseds, Catherine de Ricci, Pius V, Francis of Paula, Osanna of Mantua, Maria Bagnese and Columba Rieti among them, have venerated his memory, and another, St. Philip Neri, was instrumental in securing the approbation of Savonarola's writings by a Papal Commission during the reign of Paul IV (1555-1559).[6]

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[2] Angelus Walz, O. P., *Compendium Historiae Ordinis Praedicatorum* (Rome, 1948), 264.

[3] Rt. Rev. Msgr. Peter De Roo, *Material for a History of Pope Alexander VI* (Bruges, 1924), III, 211-305.

[4] Pasquale Villari, *La Storia di Savonarola e Suoi Tempi* (Florence, 1859).

Florence, the city that killed him, now reveres him, and in 1952 observed the fifth centenary of his birth with great pomp and solemnity, a wreath being laid at the place in the *Piazza* where he died. In 1955, news accounts noted the request of the indomitable Giorgio La Pira, mayor of the city, that the cause of Savonarola's beatification finally be considered by the Church. However, since the turn of the century the merest suggestion of that contingency has been enough to transform otherwise sober men throughout the rest of Western Europe into fiery controversialists.[7]

Like every argument, the Savonarolian imbroglio is not without its extremes. Within certain Protestant circles the friar is heralded as the harbinger of the Revolt, a courageous preacher whom the Papacy silenced for his impolitic outspokenness.

This false charge of "precursorship," still widely accepted, was first made by Martin Luther, who was a boy of twelve when Savonarola was executed. Twenty-five years later, in 1523, while at Wittenberg, Luther obtained a copy of the friar's meditation of the Fiftieth psalm, *Miserere Mei Deus,* and taking one phrase out of its context, wrote: "Though the feet of this holy man are still soiled by theological mud, nevertheless, he upheld the doctrine of justification by faith alone without works, and therefore was burned by the Pope. But he lives in blessedness; and Christ canonizes him by our means, even though Pope and papists burst with rage."[8]

Since Luther's death, historian after historian has repeated the same libel, and the sculptor, Rütshell, has immortalized it in the monument at

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[5] *De Servorum Dei Beatificatione,* VIII.

[6] Alfonso Cardinal Capecelatro, *The Life of St. Philip Neri* (New York: Benziger Bros., 1926), 157 ff.

[7] E. Armstrong, M. A., "Florence: Savonarola," *The Cambridge Modern History* (New York: Macmillan, 1903), I, 194.

[8] J. L. O'Neil, O. P., *Jerome Savonarola* (Boston: Marlier, 1901), 175.

Worms which depicts Savonarola at Luther's feet, in company with Wyclif, Huss, de Vaux and Melanchthon![9]

At the opposite extreme are those Catholics (we might term them "ultra-Catholics" in this instance, since their position far exceeds that of the Church) who hold that Savonarola's trenchant criticism of Alexander XI was somehow a disparagement of the Papacy itself, and therefore tantamount to schism. The fundamental error of their position, the seeming inability to distinguish between the office and its occupant, is typified by Farrow's charge that Savonarola was "driven by anti-papal obsessions."[10] Their reasoning is governed by a kind of inverse ratio wherein since Alexander must, they feel, be justified, Savonarola cannot be; there is for them no possible *via media*. Their attitude has no more basis in fact than its opposite.

In like manner, the grossly unfair treatment accorded Alexander by various pro-Savonarolian writers should be censured just as severely, not only for its basic inobjectivity, but also because most of the alleged injustices of the Pope are undemonstrable, or are inconsonant with historical fact. We must be fair. Regardless of his immoral life or his preoccupation with Italian politics, it is undeniable that for the greater part of their relationship the Borgia pope treated Savonarola with admirable patience and respect.

These, as has been said, are the extremes; between them there lies a myriad of equally divergent views, and among these latter, the truth.[11]

There is a pertinent question at this juncture as to the necessity of any such review of the controversy and its relevancy here. But there is a very real reason for its inclusion in our discussion.

Savonarola can be understood by the modern mind only in terms of that very controversy with which in reality he was in no way connected; he is inseparable from it. Historically, during these almost five centuries since his death, the truth concerning him has become so entangled with error (as much the result of misguided zeal in his behalf as of enmity) that to unravel the dialectic and distinguish between them now entails a careful reconsideration of the entire debate. However necessary this may be for a proper understanding of Savonarola, it is not our purpose here; we refer to it only in passing.

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[9] Pere Pie Marie Rouard de Card, *Jerome Savonarole et la Statue de Luther a Worms* (Paris, 1867), 83.

[10] John Farrow, *Pageant of the Popes* (New York: Sheed & Ward, 1950), 194.

[11] See "Savonarola in the Light of Modern Research," by Joseph Urban Bergkamp, O. P., *The Catholic Historical Review* (October, 1925), V, 369 ff., for a detailed study of the entire controversy.

The popularly grotesque caricature we have of him—Savonarola the fanatic, the wild-eyed incendiary, the puritanical politician—is largely the result of that controversy and, indeed, a part of it. Consequently, it becomes evident that no accurate or fair estimate can be made of Savonarola except by eliminating from consideration those arguments in the controversy which are obviously either mere conjecture or supposition, and especially those which are patently false.

There is conclusive evidence that some historians, notwithstanding the scholarship and probity of the majority, have written much about Savonarola that is simply not true. In the early nineteenth century, as a case in point, the Germans, Rudelbach and Meier, published studies of Savonarola in which they were guilty of a certain factual eclecticism and in which they attempted to distort the friar's sermons and writings in order to align them more closely with Luther's tenets.[12] To place such research on a level with that of Villari, Marchese, or Schnitzer[13] is not only unjust but ridiculous.[14]

The two charges already mentioned—Savonarola's alleged prefigurement of Luther and his supposed disobedience—are perhaps the most recurrent in recent texts and, if admitted, the most devastating to Savonarola's case. Actually, however, they are not so distinct as they may appear. For if some Catholics denounce Savonarola for his seeming disobedience and heresy, the extreme Protestants, on the other hand, praise him for it, and certainly they include these notions in their concept of the "precursorship," if we are to take that term in its broadest sense. Therefore, it is clear that if we admit the precursor charge, we must also admit that Savonarola was disobedient, and that similarly, if we agree to his disobedience, his prefiguration of Luther and the others naturally follows.

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[12] A. G. Rudelbach, *Hieronymus Savonarola und seine Zeit* (Hamburg, 1835); and F. K. Meier, *Girolamo Savonarola* (Berlin, 1836). Also see Bergkamp, *op. cit.*, 372.

[13] Dr. Joseph Schnitzer, *Savonarola ein Kulturbild aus der Zeit der Renaissance* (Munich, 1924).

[14] Some salutary effects have resulted from the controversy, however. The books of Rudelbach and Meier, mentioned above, were the proximate cause of the publication by Father Vincenzo Marchese, O. P., of his defense of the friar, *Scritti Vari* (Firenze, 1853). The latter publication marks the beginning of the new efforts in the nineteenth century to vindicate Savonarola. Other Dominicans—Bayonne, Quetif, Ferretti, Proctor, Lottini, Rambaud and O'Neil, to name only a few—have since followed Marchese's example.

At their General Elective Chapter in 1955, the Capitular Fathers of the Order instituted a special commission for the further study of "the life and works of the most illustrious Brother Jerome Savonarola." *Act Capituli Generalis Electivi* (Romae, 1955), Cap. IV, 88.

Savonarola was certainly a reformer. But the implication of the word when applied to him is entirely at variance with the Protestants' use of it. The latter refer to Luther as a reformer, but to separate oneself from a thing and to attack its very foundations is not to "reform" it, but to discard it; and Luther reformed nothing. It is not without reason, therefore, that one of the most eminent of modern historians designates the movement begun by Luther not as the Protestant Reformation, but the *Revolt.*[15]

Savonarola, on the other hand, discarded nothing, but, as Villari states, "to the day of his death . . . remained unswervingly faithful to the dogmas of his faith, and . . . instead of seeking to destroy the unity of the Church, it was his constant desire to render it still more complete."[16] He himself made his Catholicity explicit in his frequent protestation to Pope Alexander: ". . . I submit by person, my words, and my writings to the correction of the Holy Roman Church and your Holiness."[17] Contrast this with Luther's malediction and vulgar abuse of both Leo X and the Papacy, and the proposed similarity between the two vanishes.

If Savonarola was the harbinger of any subsequent movement, that movement was certainly not the Lutheran debacle, but rather the true reconstruction, the Catholic Reformation, brought about by Paul III and the Council of Trent half a century later (1545-1563).

Savonarola's reform, unlike Luther's, began with himself. He saw that if he was to preach the moral regeneration of Italy, his own Order, and the Church, he himself must be a man of great virtue. His contemporary biographers, Pico della Mirandola and Burlamacchi, tell us that although by nature frail, Savonarola lived a life of severe penance and asceticism. He kept his vows; Luther made a travesty of his and encouraged others to do likewise. Savonarola petitioned Pope Alexander, and was permitted, to separate his convent of San Marco from the lax Lombard Congregation of the Dominicans in order to return to the stricter observances. In his capacity as Vicar of the reformed Congregation of San Marco he enjoyed the almost unanimous support of his brother friars, and as a result, the apostolate flourished and vocations increased.

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[15] Carlton J. H. Hayes, *A Political and Social History of Modern Europe* (New York: Macmillan, 1916), I, 124.

[16] Villari, *op. cit.*, II, 418.

[17] Letter of September 14, 1495, to Alexander VI, as quoted and translated from *Oeuvres Spirituelles Choisies de Jerome Savonarole* (Paris, 1879), III, 199 f., by Pere Ceslas Bayonne, O. P.

Savonarola turned to the fickle and volatile Florentines: to the children he spoke tenderly:

> In you . . . lie my hopes and the hopes of the Lord. You will govern Florence well, because you have not . . . the bad habits of your Fathers.

He pointed disdainfully to the women:

> Women who glory in your hands, your hair, your ornaments, I tell you, you are ugly! Shall I show you true beauty? Observe some devout woman praying . . . You will see the beauty of God shine in her features, and her face will be like that of an angel.

To the men wrathfully:

> You sit all day in your clubs and shops spreading slander, sending abroad lies . . . If you will not live in the fear of God . . . God will destroy you and reserve for your sons the promised felicity of Florence.

Neither did Savonarola spare the religious and clergy of his day who were so worldly and dissolute in their lives. To a group of nuns who wrote asking him for continued instructions he wrote somewhat petulantly:

> Continual writing is useless, if those who read take no profit by it . . . You seek new exhortations, new epistles, but reading much, without profit, you learn nothing. It was more profitable to St. Antony that he learned the words, 'Go, sell all thou hast, and give to the poor, and follow Me.' . . . Wherefore, dear Sisters, as there are already enough works in the vernacular for the salvation of the world . . . diligently read and meditate on those already composed, endeavoring to put their precepts and counsels into practice.

And as if overwhelmed by the mediocrity of the priests and hierarchy he groaned:

> In the primitive Church the chalices were of wood and the prelates of gold; but now the chalices are of gold and the prelates of wood![19]

Yet we must not picture him as always irate or vehement. He could be the soul of compassion and understanding. Those who lived under him loved and respected him, and whereas at one time the Florentines, long

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[18] See *Luther* by Hartmann Grisar, S. J. (St. Louis: Herder), VI, 541, for copious references.

[19] *De Simplicitate Vitae Christianae.*

accustomed to flamboyant compliments and pointless platitudes from the pulpit, would not listen to him, soon they came in droves, weeping and lamenting their sins and returning to the sacraments.

There is no need to give a categorical listing of his teaching on doctrinal topics; we have already noted that all his works and sermons were declared free of error by a specially established Papal Commission. The Church has never affirmed that Savonarola was a heretic.

There are two facets of his doctrine, however, which in different ways are interesting to us. The first is his devotion to the Mother of God, and the second, his teaching on the matter of good works.

Of Mary he wrote and spoke in the tenderest of terms. She was his "*Maria dolce*," sweet Mary,[20] "Earth's purest creature . . . my advocate above . . . to the sinner Hope and Trust . . . Joy of the angel host . . . glorified where thy Blessed Son doth reign."[21] He could also be blunt where her honor was at stake. To the sybaritic Florentine artists who painted their Madonnas with the fine raiment and features of the city's notorious courtesans he cried out angrily: "Do you think the Virgin was as you paint her? I tell you she was robed like a beggar"![22]

On the question of good works, or, as Luther phrased it, "the doctrine of justification by faith alone without works," Savonarola was no less explicit:

> Everyone shall have according to his works . . . Do you want Jesus Christ to be your friend? Answer his Divine Appeal. Your Lord asks you to give him your heart. Do something for him then.[23]

And in his commentary on the *Our Father,* he writes:

> As it is absolutely necessary that grace and our free will should concur, in order that we may obtain the remission of our sins, it is needful . . . if we should deserve God's grace that we do all in our power, lest in asking pardon for our faults, and persevering in evil, we come to be of the number who willfully tempt God.

The charge of Savonarola's disobedience is, unfortunately, never clearly defined in contemporary texts. It may vary from a cursory allusion to certain of his actions, or, as is more common now, he may be accused simply of manifesting a spirit of disobedience.

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[20] See "Savonarola's Sweet Mary," Pagonucci, O. P.-Bondi, O. P., *Dominicana,* XXXVII (September, 1952), 267.

[21] R. R. Madden, *Martyrdom of Savonarola* (London, 1853), I, 380.

[22] Ralph Roeder, *Savonarola* (New York: Brentano's, 1930), 179.

[23] *Sermons,* xvi

The actions most frequently cited in support of the charge are: 1) his failure to go to Rome when summoned by Alexander, 2) his preaching after the command to discontinue his sermons, and 3) his refusal to unite several houses of the Congregation of San Marco with the new Tusco-Roman Congregation created by Alexander. Without relating more than what is necessary to an understanding of each charge, we can find cogent proof in all three instances that Savonarola was in no way disobedient.

On July 25, 1495, Pope Alexander sent the first of a long series of letters to Savonarola. He explained that having heard a great deal about the friar's preaching and doctrine, he wished to see him at Rome so that Savanarola might clarify his position. To this letter, couched in very cordial terms, Alexander appended the formal precept, "in virtue of holy obedience."

Savonarola lost no time in composing his reply, dated the 31st of July. In it he expressed his real desire to comply with Alexander's command, quoting the Biblical text, "He who hears you, hears Me," but because of three conditions—the poor state of his health, the constant threat to his life, and the necessity of his presence in Florence to preserve order—he asked the Pope's permission to postpone the journey, concluding:

> I need no other spur than my own desire to urge me to conquer these difficulties as soon as I can, and to satisfy the wishes of your Holiness to whom I commend myself in all humility.

Some historians insist that this was presumption on Savonarola's part, but, canonist that he was, the friar was able to call Alexander's attention to a reliable precedent, the chapter entitled *Si Quando* of *De Rescriptis*[24], recalling how a predecessor, Alexander III, had commanded the Archbishop of Ravenna either to come to Rome as commanded, or to give some legitimate reason why he could not.

Alexander never answered Savonarola's letter; at least there is no reply extant. Nevertheless, there is conclusive evidence that he did accept the friar's excuses. In the formal brief of excommunication, dated May 13, 1497, before imposing the penalty Alexander reviews Savonarola's past actions and especially his behavior with regard to previous letters and admonitions from Rome. The Pope's words in referring to Savonarola's reply of July 31, 1495, are noteworthy:

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[24] Lib. I, *Decretalium Gregorii Papae*, tit. iii, cap. v.

> . . . We commanded the said Friar Jerome, by a brief, and in virtue of holy obedience, to come to us and justify himself regarding certain errors alleged to him . . . However, moved by kind consideration for him . . . we accepted certain excuses which he offered . . .

Consequently, to assert that Savonarola was disobedient in failing to comply with Alexander's command is manifestly false. In addition, O'Neil would supply for Alexander's seeming failure to notify Savonarola of the acceptance of the latter's excuses by proposing that a reply of some kind actually was delivered to the friar, either by the Protector of the Order, Cardinal Caraffa, or by Joachim Turriano, the Master General.[25] In either event, Savonarola is exonerated from the charge.

After sending his reply of July 31, Savonarola went into virtual seclusion at San Marco. During the month of August he neither preached as usual in the Duomo, nor did he engage in any other activities outside the convent. Nevertheless, on September 8, a second brief, much more impersonal and mordant than the first, arrived in Florence, and, although addressed to Savonarola and the brethren of San Marco, was delivered to the Friars Minor at the Church of the Holy Cross.

This brief, which O'Neil[26] maintains was the work of Savonarola's enemies in Rome, distorts the friar's sermons and stated that the separation of San Marco from the Lombard Congregation was "scandalous" and had been "cunningly consummated," notwithstanding the fact that Alexander himself had granted the request by due process several years before. By the same brief the Pope instituted an inquiry by (now Blessed) Sebastian Maggi, Vicar General of the Lombard Congregation, into the question of Savonarola's doctrine. Finally, he orders Savonarola to refrain altogether from preaching.

Although he wrote a long, point-by-point reply, Savonarola complied with all the injunctions of the second brief, and he did not preach for the remainder of that year and the first month of the next. In February, 1496, however, through the efforts of the *Signoria,* the legislative body of Florence, and the Cardinals of Naples and Perugia, Alexander granted a permission, *viva voce,* for Savonarola to resume his preaching. Necessarily, the verbal permission was not documented, but an impressive list of historians, not the least of whom are several of Savonarola's contemporaries, vouches for the permission, and Savonarola himself alluded to it on the sixteenth of that month when he began the Lenten sermons in the Duomo. What is more, no historian offers any good evidence to the contrary.

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[25] J. L. O'Neil, O. P., *Was Savonarola Really Excommunicated?* (Boston: Marlier, 1900), 15.

[26] *Ibid.*, 17.

The third charge, that Savonarola refused to join a part of his Congregation of San Marco to the proposed Tusco-Roman Congregation of the Dominicans, also can be disproved. Alexander instituted the latter body by his third brief, November 7, 1496. By the terms of its foundation it was to be comprised of sixteen convents, including the Convent of San Marco itself, the "vicar-residence" of the other congregation. If effected, the amalgamation would deprive Savonarola of any power as Vicar of his own reformed Congregation, and, on the expiration of his term as Prior of the Convent of San Marco, as a simple friar he would be liable to transfer by his superiors to some community outside of Florence. This, it seems, was exactly the intention of the innovators of the scheme, among whom, says O'Neil, was a certain Father Francisco Mei, later Procurator General of the Order. "Thus," wrote the chronicler of the Convent of St. Catherine at Pisa, "the work of reform committed to the Congregation of San Marco was smothered in its cradle."

In previous briefs the Pope had imposed the formal precept; in the brief of November 7, he threatens its violators with the full power of his office:

> We wish . . . and in virtue of holy obedience . . . we strictly command under penalty of excommunication *latae sententiae*, each and every one . . . forbidding all either to presume or dare, directly or indirectly, of themselves or by others, in any manner whatsoever, under any color to pretext, to contradict or impede this our letter . . .

To Savonarola the news of the impending dissolution of his reformed Congregation was the cruelest blow of any he had yet suffered. The animosity and hatred of the Medici and *Arrabiatti*, the jealousy and open hostility of his brothers he could sustain, but to watch the substitution of laxity and mediocrity for a more perfect way of life sickened him.

On December 12, when Father James of Sicily was appointed the Vicar-General of the new Congregation, Savonarola immediately rendered obedience to him; the fact that he and his brethren of San Marco formulated an objection to the union does not in any way detract from his or their obedience to the Pope. Their argument, based on the teaching of St. Thomas and St. Alphonsus, that such a union of reformed and lax religious would be to the detriment of religion was unquestionably sound.

But here again, what is to be noted is that Savonarola did not disobey the merely negative mandate of the brief—"not to impede this our letter"—but by his submission to the Vicar of the new Congregation did everything explicitly or implicitly required of him. Therefore, to say that in this matter he disobeyed is, like the other charges, manifestly false.

It is an oversimplification of things to resolve the question of Savonarola's interior dispositions by the distinction between perfect and imperfect obedience; the heart of the matter lies much deeper than that. We are concerned here with the obligations of religious obedience and of conscience. O'Neil has summarized the teachings of St. Thomas and St. Bernard in this regard in the later of his two Savonarolian works.[27] What we must remember is that Savonarola was aware of these same teachings and that he governed himself accordingly. He was never disobedient, nor did he ever manifest a "spirit of disobedience"; this was his own position,[28] and it is the position to which we are unavoidably led in considering the whole story.

The question of the validity of the subsequent excommunication does not concern us here. Suffice it to say that both internally, as to the reason for the bull, and externally, as to the manner in which it was promulgated, there is much to be said for those who, like Savonarola, maintain that "this excommunication is no excommunication at all."[29] The fact that Alexander granted Savonarola a plenary indulgence and permission to say Mass in the *Cappella dei Priori* of the *Palazzo Vecchio* on the day of his execution, and that Savonarola perhaps assisted at Mass and certainly received Holy Communion with his two fellow victims, without an admission of culpability on his part or theirs—these and other strange circumstances indicate that the excommunication was not considered even by the Pope himself as having been applied.

What then are we to say of Savonarola? Shall we call a man a success whose work was so pitifully a failure and whose life and death have about them an aura of such stark tragedy and forlornness? What is there about him, what strangely elusive quality does he possess that we can point to and say, "Here, this is what made him a man apart, this is what made him great"?

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[27] *Ibid.*, 175 ff.

[28] Letter of June 19, 1497, to "all Christians."

[29] See L. Giovanni Lottini, O. P., *Fu Veramente Scomunicato Il Savonarola?* (Milano: Pontificia S. Giuseppe, 1898), and O'Neil, *op. cit.*, above.

Savonarola lived in a period of transition between two great epochs of history, the medieval and the modern. It was a time of turmoil, fear and unrest. His was a century which had witnessed the abortive end of the longest politico-military struggle of all time, the Hundred Years War. It had seen the Maid of Orleans burned in a vicious fire of hypocrisy and expediency and resurrected a Saint. The fifteenth century had watched as the scarlet flag of the Crescent was raised over once Christian Constantinople and as the Italian Renaissance revived the worst along with the finest of the pagan cultures. As if disgusted with the charred and blood-drenched earth of the Old World, it had discovered a new one, fresh and virgin.

That century also had felt the first movements of the great monstrosity which it had conceived and which a German mendicant was to deliver in the next. The Protestant Revolt was a child of the sixteenth century, but it was the product of the fifteenth, begotten of neglect, ignorance and complacency.

What had Savonarola to do with all this? Certainly he did not change things; it seems doubtful that any one man could have. Life went on after his death much as it had before. The men who had once burned with shame and remorse at the sound of his voice in the Duomo went back to their old ways now that it was gone, and the women, except for a few pious souls who laid flowers at the place of his death, also forgot him. Until the catastrophe that followed, twenty short years later, there were few who even recalled his warnings.

In what, then, does his greatness consist? Do we measure a man's stature by his visible accomplishments alone; is he any less the apostle for having failed and been rejected? The Jews murdered the prophets of old; John the Baptist they had beheaded!

Savonarola's *non licet* was the voice of one crying in a wilderness of luxury and godlessness, the voice of the age's conscience. Like Bernardine of Siena before him, he trailed out the long list of the century's sins before its eyes; but it would not look, nor would it listen.

His was an age of faith; Savonarola did not preach dogma so much as he preached Christian morality. He tried to rouse men out of their complacency, their mediocrity, to shame them into action, to make them recognize their responsibility to one another, to the Church and to God. He told the nobles and politicians that they were selfish and corrupt, living off the poor and bartering in lives, and they hated him for it. He told the religious they were lazy and indolent, and they licked their wounds and calumniated him. He told the bishops and the Pope that they had squandered and compromised the dignity of the Church, and they squirmed uncomfortably and finally put him away.

Some say he took too much upon himself, that he lacked a certain natural prudence, but it was not so. He preached as he did because he was so overwhelmed by that supernatural prudence which places the good of souls above all other considerations. They say that he demanded the unreasonable and the impossible, but it was no more than what was just and what was required. They say he lacked due reverence to the Pope and officials of the Church, but it is not true. He had too great a realization of their importance and of their responsibility, too great a reverence for their office not to have protested their lives and the state of the Church.

A perverse generation does not like to be reminded of its sins. If Savonarola should ever take his place among the lights of the Church, it will be as an echo of the One Who drove the desecrators from the temple, and of Whom they wrote:

"... The zeal of thy house hath eaten me up ..."

Cajetan Fiore, O.P.

READING BETWEEN THE LINES

IN MANY WAYS THERE IS NOTHING SO UNSATISFYING as reading and meditating upon certain parts of Sacred Scripture. St. Paul tells us that the Sacred Writings are able to instruct us unto salvation.[1] And yet, although the value of the inspired word cannot be doubted, the Bible at times becomes the most unintelligible of teachers. St. Paul assures us that "All Scripture is inspired by God and useful for teaching, for reproving, for correcting, for instructing in justice, that the man of God may be perfect, equipped for every good work."[2] But, should St. Philip ask us the question which he put to the minister of the Ethiopian queen, "Dost thou understand what thou art reading," our answer, like that of the minister's, might well be, "Why, how can I, unless someone show me?"[3]

To show us the true sense of a text of Sacred Scripture is the work of the art of exegesis. In our own century exegesis has enjoyed a wonderful growth so that we now have many excellent works available for every part of the Bible. However, reading a purely exegetical commentary is sometimes a very frightening experience. We are almost immediately confronted with Greek and Hebrew words and discussions of literary style, Hebrew poetry, and so forth. Often we are more mystified than helped.

The purpose of this article is not to enable the reader to cast aside the exegetes, take his Greek dictionary in hand and set to work. Exegesis is a very difficult task and there could be no more dangerous hobby than to set oneself up as an amateur exegete. Our purpose is, rather, to explain briefly the process of exegesis so that the reader may be able to use the approved exegetical works intelligently. An understanding of the process of interpretation will not only be an aid to priests and students of theology, but will provide an easy method for deriving greater benefit from reading Sacred Scripture.

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[1] II Tim. 3:15.
[2] II Tim. 3:16.
[3] Acts 8:30, 31.

The Bible is an entirely unique book, for besides being an ancient literary work, it is equally the inspired word of God. It was written by human authors under the inspiration of the Holy Spirit. The exegete finds in these two aspects of Scripture two lights with which to search out its meaning. There are two sets of exegetical principles which supplement one another: one which judges the Bible as an ancient document and another which considers it as a divinely inspired book.

If we approach the Bible as an ancient literary work, our first problem in interpretation is to determine what kind of a book it is. But since the Bible is divided into many different books, this problem will present itself for each one of them individually. The Psalms are Hebrew poetry, and to understand them we must determine the nature and basic characteristics of Hebrew poetry. St. Paul wrote letters to solve special problems or to teach certain people. Thus, in attempting to understand a book of this kind, an historical conspectus of the age is necessary. The Books of Kings are history. The Prophets are a very special type of book, and to understand them it is necessary to understand prophetic perspective. Parables present special difficulties. These examples could be multiplied, but they show clearly that our first problem is to determine the type of literature we are dealing with and to try to analyze in general the principles and objectives of the particular book.

The Bible is the word of God, but this does not mean that no human labor was involved. Inspiration does not mean that God wrote the book all by Himself, for the Scriptures are the work of inspired human authors as well. The first Gospel is just as certainly the expression of the thought of St. Matthew as this paper is the expression of the thought of its author.

This leads us to the second step in the process of exegesis, a study of the author and of his proper literary talents and style. St. Luke, for example, was a physician and his Gospel reflects his medical knowledge. This is especially true in his account of the agony in the garden. St. Paul was a Pharisee, trained in the school of Gamaliel. Thus, his epistles, in their dogmatic sections, show a definite tendency toward abstraction. He isolates a particular problem and discusses it at length, ignoring the more general aspects which we might wish to insert. Amos was a fig cutter, which may account for the bucolic air of his prophecy. Every aspect of the variegated life of David is expressed in the Psalms. The works of St. John can only be fully appreciated if we view them as the work of the beloved disciple. In fine, the more we know about the author, his literary talents and style, the better shall we be able to understand his work.

Both the book and the author are historical realities, and, as such, belong to a particular milieu, whether political, cultural, economic, historical, or, above all, religious. Amos is fighting for social justice. Daniel is writing, for the most part, in exile. Moses was leading his people out of the Egypt of the pharoahs. *Macabees* is a book of war. Others of the books are placed outside the scope of history as such, but an understanding of their historical setting is often helpful. Our third task is, then, to understand the milieu: we have to put the author and his book back into history. Here we shall find the occasion and purpose of the book.

We are now ready to open the book and begin to read. We want first to determine precisely what the inspired author said. Before we can hope to understand the meaning of the message, we must be sure that we have the message exactly as written by the inspired writer. To do this we must have a good text and hence it will often be necessary to study the original language; for Greek and Hebrew texts lose much of their clarity and precision in translation. One of the major difficulties in translating from the Greek is the lack of any real equivalent corresponding to the aorist, a kind of tense which does not express time. Translation from the Hebrew is even more difficult because the language has a small vocabulary and very few abstract words. Furthermore, it is often difficult to determine whether a given noun is to be taken as proper or common. In both Greek and Hebrew we find many idiomatic expressions which increase the difficulties of translation. Our problem, then, is to determine just what the author said, and then express it in our language as precisely as possible. This phase of exegesis can be called the determination of the text.

Having deciphered the message as accurately as we can, we must then attempt to discover what it means. The first task will be to study the context. What was the author speaking about when he wrote a given phrase? Outside of its context, a clever person can use a quotation from the Bible to prove almost anything. For example, it makes a great difference whether we interpret "milk and honey" as meaning prosperity or penury. This phrase has both meanings in the Bible. Some texts of the Pauline epistles are especially difficult to understand when they are removed from their contexts. St. Paul will study a problem first from God's point of view and later from man's, and the interpreter must know which point of view he is considering. The determination of the context is usually accomplished in the form of a rather complete outline.

Parallel phrases, that is, other texts where the same ideas or events are narrated, or where the same word is used, are sometimes of great help. These are found by using "harmonies" and "concordances." To be a parallel passage, a text must either relate the same incident or idea, or use the same word in the same context. The true meaning of the word "foreknowledge" in St. Paul, for example, is found only by considering all the texts in which he uses it. Especially is this operation necessary in the New Testament where Christian ideas are being expressed for the first time, and where words are coined or transferred to a Christian meaning.

Armed with a true text, an understanding of the author, his milieu, the occasion and audience, the literary form of the book, the context and parallel phrases, the exegete is well equipped to wrestle with this ancient literary masterpiece. He still has several weapons left in his arsenal. He has not yet begun to use the principles which flow from the fact that this book is an inspired work.

Because of its divine origin, more than intelligence and hard work are required to understand the Scriptures. The obscurity of the Bible is a test of our humility and faith. Due to the divine character of the Scripture, the exegete finds five general sources of help in interpretation.

God is the source of truth and truth alone. The Bible cannot, therefore, contain any formal error or contradiction. The truth of the Bible is found in its statements, assertions, and insinuations. As Pope Leo XIII has declared:

> For, by supernatural powers, He (the Holy Spirit) so moved and impelled them to write—He so assisted them when writing—that the things which He ordered, and those only, they, first rightly understood, then willed faithfully to write down, and finally expressed in apt words and *with infallible truth.*[4]

The Church, as guardian of faith and morals, has the right to interpret Scripture, a source of divine revelation. The Church may infallibly define the meaning of a text, or condemn a false interpretation, although, in fact, the number of infallibly defined texts is very small. Besides these infallible decrees there are also decrees of Councils, Commissions and Congregations which, although not infallible, are highly authoritative. In particular there are the decrees of the Pontifical Biblical Commission which serve as a guide to prudent exegesis.

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[4] Leo XIII, *Providentissimus Deus*, Nov. 18, 1893; trans. The Catholic Biblical Association of America, 24.

Because the Fathers of the Church were in such close contact with divine tradition, the Council of Trent speaks of the unanimous moral consent of the Fathers as a norm of interpretation.[5] Such a consent among the Fathers indicates that a certain interpretation has come down from the Apostles. This principle has three conditions: the moral unanimity of the Fathers, the giving of the interpretation as certain, and the proposing of the interpretation as revealed. Although the simultaneous concurrence of these conditions is very rare, the interpretations of the Fathers should be respected as the opinions of men of eminent theological knowledge and holiness.

Since God Who is Truth is the author not only of the Bible, but also of the entire doctrine of the Catholic Church, it is obvious that these two sources of Truth can never be contradictory. This is called the principle of the analogy of faith.

Finally, and most especially, in determining the spiritual sense, we must bear in mind the harmony of the Old and New Testaments. Both have been divinely inspired, and thus the exegete is given a basis for the determination of types.

It is the work of the exegete to apply these principles when attempting to determine the true meaning of a given text. He seeks to relay the message to us just as it came from the pen of the author. But this work is far from completion. Pope Pius XII tells us that, ". . . there remain therefore many things, and of the greatest importance, in the discussion and exposition of which the skill and genius of Catholic commentators may and ought to be freely exercised."[6] It is important, then, to realize the general process of exegesis if we are to be able to appreciate and use this human help in understanding the divine message.

Reginald Doherty, O.P.

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[5] Denzinger, *Enchiridion Symbolorum*, n. 786.

[6] Pius XII, *Divino Afflante Spiritu*, Sept. 30, 1943; trans. N.C.W.C., 22.

BOLD PEASANTRY

But a bold peasantry, their country's pride,
When once destroyed, can never be supplied.
Oliver Goldsmith

THESE WORDS, TAKEN FROM A LAMENTATION of an eighteenth century poet, were written when the Industrial Revolution was taking its toll among the humble country folk of rural England. Oliver Goldsmith used his pen not only to reveal the sentiments of his heart, but also to unfold the beauty and dignity of the hard-working peasant. The supporters of the Industrial Revolution, on the contrary, were not greatly concerned about the gradual disappearance of the "bold peasantry." They rejoiced to see the birth of factories and the growth of cities.

Twentieth century America is in a similar condition. Modern industry has placed many attractions before the farmer: it has decreased the number of working hours; it has lessened the burden of work; and it has increased the salary of the factory worker. As a result, many farmers have abandoned agriculture in favor of industrial work and urban living. Agriculture has not only lost its appeal, but seems also to have declined in dignity.

In this article we shall attempt to analyze the dignity of agriculture on the basis of the thought of St. Thomas Aquinas. Before we do so, however, let us briefly consider the nature of dignity itself.

Dignity is an offspring of perfection. When a person has perfectly carried out an assigned task he merits a certain dignity. A pitcher, for example, who pitches a perfect game receives the honor or dignity of entering the Baseball Hall of Fame. But what determines the degree of dignity? It is quite apparent that all human actions do not possess the same amount of dignity, for a schoolteacher is held in greater esteem than a bricklayer. The norm or standard of dignity is the appropriateness of an action to what is most human in man, the rational character of his nature.[1] With this in mind, it is easy to understand why St. Thomas places contemplation at the summit of human dignity; contemplation demands the most of man's intellect, and most fully characterizes him as a human being.

But while the Angelic Doctor emphasizes the excellence of contemplation, he does not neglect the dignity of manual labor. Although labor finds *raison d'étre* in its own intellectual content, there are other reasons for its dignity.[2] These will form the basis for our analysis of the dignity of agriculture.

The first source of dignity for manual labor is the three relations which it establishes between the worker and God. The first relation is one of action; the second is one of communicating goodness; and the third is a relation of causality.

God is Pure Act. Man is an admixture of act and potency. To become more like God, man must use the abilities and powers latent within him. He must become active. It is activity that makes a thing perfect and causes it to reflect the pure actuality of God. One form of this activity is work. Work elevates man, whether consciously or unconsciously, to a likeness of God.

Agriculture also establishes this relation of activity between the farmer and God. Farming requires work; it demands almost continual activity on the part of the farmer. The multiplicity and variety of tasks which form an essential part of agriculture keep the farmer active. Husbandry does not degrade man; it elevates him to a likeness of God. The activity of the farmer reflects the activity of the Creator.

The farmer also imitates the goodness of God. It is the nature of divine goodness to diffuse itself.[3] From the goodness of God all created things receive goodness, beauty, and perfection. Everything that has come forth from the creating hand of God reflects the Divine Artist in some way: the roaring rivers and the powerful winds reflect his omnipotence; the far-reaching tentacles of human wisdom reflect his omniscience; the immortality of spiritual beings reflect his eternity. Similarly, the farmer gives to his work something of his own energy and life. The once-deserted fields now glowing with grain indicate the hard work of the farmer; the winding rows of sturdy shocks reflect his artistry; the barns filled with fodder symbolize his victory over the forces of nature. Pope Leo XIII expressed a similar idea in the following words:

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[1] S. Thomas, *Summa Theologiae* (ed. Leonina, vol. IV, *Opera Omnia*, Roma: Typ. Poly. Vat., 1888), I, q. 42, a. 4 ad 2.

[2] Sylvester M. Kileen, O. Praem., *The Philosophy of Labor according to St. Thomas Aquinas* (Washington, D. C.: Catholic University Press, 1939), 52-69.

[3] *Summa Theol.*, I-II, q. 1, a. 4 ad 1.

> For that which is required for the preservation of life and for life's well-being, is produced in great abundance by the earth, but not until man has brought it into cultivation and lavished upon it his care and skill. Now, when man thus spends the industry of his mind and the strength of his body in procuring the fruits of nature, by that act he makes his own the portion of nature's field which he cultivates—that portion on which he leaves, as it were, the impress of his personality.[4]

God is the first cause of all things; the farmer is a secondary cause. This concourse establishes the third relationship. Agriculture invites man to cooperate with God in the works of creation. What a variety of things would not exist, were the causal hand of the farmer at rest! The millions of acres covered with grain, corn, or hay; the wide stretches of pasture land inhabited by grazing cattle and sheep—these are all effects produced by the labor of the farmer. Under his causality, premoved by God, a multitude of natural agents take their course: grasses begin to grow and domesticated animals increase their offspring. The sun-burned arm of the farmer elbows its way into regions beyond the reach of other laborers: the foreman's hands do not extend to the dumb animal, nor is the baton of a conductor able to control the rhythm of nature. The multiple laws of nature are to the farmer as the various woods are to the carpenter; the latent energies of the organic world are to him as the healing powers of nature are to the physician; and the potentialities of creation are related to the art of husbandry as the cognitive powers of a student are related to the art of teaching. This notion of causality is beautifully expressed by the Catholic hierarchy in their annual statement for 1953, "The Dignity of Man."

> God, the supreme Artist, has communicated artistic causality to men, so that they can now make things and shape events to the image and likeness of their own ideas. The marriage of man's intelligence and will with the material world and the natural forces with which he is surrounded becomes a fruitful union, and from this is generated a culture.[5]

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[4] Leo XIII, *Rerum Novarum*, May 15, 1891; transl. *Five Great Encyclicals* (New York: Paulist Press, 1939), 4.

[5] "Dignity of Man," Annual Statement of the United States Hierarchy, November 21, 1953; *Catholic Mind*, LII (February, 1954), 127.

The art of husbandry requires a knowledge of the materials involved. Like all artisans the farmer must possess at least an experimental knowledge of the matter from which he intends to educe the various forms peculiar to his art. A somewhat deeper insight into the nature of agriculture will reveal the variety and multitude of materials which are subject to the artistic hand of the husbandman.

The most basic material of the art of husbandry is soil. The farmer must acquaint himself with the various minerals of which the soil is composed. This is necessary because all types of soil are not suitable for the same crop. Before a farmer seeds a plot of land he must be sure that it contains the elements which are required by the crop which he intends to plant. If the necessary ones are absent from the soil, the farmer can either use fertilizers or crop rotation to supply them. Nature has not only endowed each crop with a need for a certain element, but has also given it the ability to return a different type of mineral to the earth. Corn, for example, produces an element which oats need. The farmer who knows the various crops will rotate them yearly in order to evoke the assistance of nature.

The good farmer also knows how to prevent soil erosion, by strip-farming for instance, and contour farming. As a result, a heavy rainfall is prevented from washing destructive ditches in what could otherwise be a large cultivated field.

The matter of the art of husbandry also includes various forms of vegetative life. The farmer must know which crops are best suited to the climate conditions in which he lives, which ones are apt to grow best on his farm, and which crops are needed to feed his livestock. He must also be acquainted with the care of seedlings, the best time of the year for planting, soil-conditions, the remedies against diseases, and the most suitable time for harvest.

The art of agriculture embraces, as well, many kinds of animals, each of which demands special care. Cattle are raised to produce milk or beef, sheep to provide wool and mutton, hogs to supply bacon, and chickens to furnish eggs and meat. Farm animals, like their rational cousins, are particular about their diet; therefore, the farmer must become a dietician. They contract diseases, and the husbandman becomes a veterinarian.

The finished product of the georgic art possesses the distinction of finding its way into the hands of all peoples. The various meats and foods produced are sought by everyone, rich and poor, laborers and professional men, Christian and non-Christian. This brings us to the second major source of agriculture's dignity, its origin and necessity.

St. Thomas tells us that manual labor is rooted in the natural law. Nature has ordained that man acquire the necessities of life. That labor by which these necessities are attained also falls under the precepts of the natural law.[6] To substantiate his argument, Aquinas points out the relation between the natural inclinations of man and the precepts of the natural law. The differences between the natural endowments of man and those of the brute animals also show the need for manual labor.[7]

In the light of this precept of the natural law, we are able to locate the position of agriculture on the map of human economy. Although manual labor obtains the necessities of life, agriculture procures them directly. The laborer who is chiefly concerned with the production of food and the provision of raw materials for clothing is the farmer. He makes it possible for society to carry out the first precept of nature—conserve thyself.

This intimate relationship between agriculture and the natural law reveals the necessity of husbandry. If the food supply of a nation fails, the whole society will rapidly collapse. Consequently, agriculture is of high social value; it cannot be dispensed with if cities or nations hope to become self-sufficient.

The third source of the dignity of agriculture is its purpose or end, which is twofold: social and personal. The social aspect in general has already been evaluated, but it is not out of place to add a special consideration, namely, agriculture's relation to a democratic form of society.

Aristotle has this to say in his *Politics*:

> The best material of a democracy is an agricultural population; there is no difficulty in forming a democracy where the mass of people live by agriculture or tending of cattle.[8]

St. Thomas, when commenting on this passage, argues to the same conclusion:

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[6] *Summa Theol.*, I, q. 117, art. 1.

[7] S. Thomas, *De Regimine Principum* (Rome: Marietti, 1948), I, c. 1.

[8] Aristotle, *Politics*, transl. Jowett (New York: Random House, 1943), VI, ch. 4, 1318b, 9-12.

> . . . the best and primary popular state is the one which is formed from the best and primary popular multitude: but the best and primary multitude is the one which cultivates the earth; therefore, the primary and best popular state is the state wihch is composed of an agricultural population.[9]

Finally, Thomas Jefferson expresses a similar viewpoint:

> . . . cultivators of the earth are the most valuable citizens. They are the most vigorous, the most independent, the most virtuous, and they are tied to their country and wedded to its liberty by the most lasting bonds.[10]

In turning to the personal element surrounding the purpose of agriculture, we again receive assistance from St. Thomas. According to Thomas, manual labor has four ends, which we shall briefly analyze in order to determine whether agriculture is in a position to achieve them.[11]

The first end of manual labor is the attainment of food. This aspect of agriculture has already been considered and requires no further elaboration.

The second purpose of manual labor is to remove idleness and its accompanying evils. Idleness does not mean leisure or rest, for these have their place and serve their purpose in the life of the individual. Saint Thomas uses the term idleness synonymously with sluggishness or laziness, the opponent of activity and a hindrance to man's material and spiritual progress.

The life of the farmer leaves no room for idleness. From the rising of the sun until the appearance of the stars, the farmer either is busy in his fields or is doing his chores. When his long day comes to a close, the whole man is tired; his volitional and intellectual faculties as well as his physical powers need rest. Agriculture demands the activity of the whole man and elevates the farmer far above the various forms of factory labor. In the modern factory the human person is often degraded. Rather than exercise those faculties which characterize him as man, the factory worker too often performs some one operation in a long assembly line or simply guards an impersonal automaton. While his hands and legs are active, his mind is idle. After eight hours of work, he is divided; his body is fatigued but his mind craves stimulation.

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[9] ". . . optima et prima respublica popularis est ex optima et prima multitudine populari: optima autem et prima multitudo est terrae cultiva; ergo prima et optima est respublica popularis ex multitudine agricultiva." (S. Thomas, *In Octo Libros Politicorum Commentarium* [Quebeci: ed. Universitatis Lavallensis, 1940], VI, lect. 4).

[10] *Correspondence of Jefferson and Du Pont de Nemours,* ed. G. Chinard (Baltimore: John Hopkins Press, 1931) p. XLVI.

[11] *Summa Theol.,* II-II, q. 187, a. 3.

Life on the land, however, keeps even children from idleness. Farm life provides a suitable atmosphere for their growth and development, and presents many tasks for the child to perform. Rather than let them roam the streets in boisterous fashion, farm life trains youth to become responsible people. It implants in the child the realization that he has a part to play in making the farm family a perfectly functioning society.

Farming is not a monotonous occupation. Every season presents a new challenge to the farmer: spring is the time for planting; summer calls for cultivating; autumn beckons the bringing in of the harvest; and winter demands a constant care of the livestock.

Manual labor has a third end: it curbs concupiscence. Concupiscence signifies man's passions in so far as they are not in conformity with right reason. To bring these rebellious passions under the dominance of reason is a warfare which every man has to fight. Every battle requires weapons if it is to be won, and nature has provided man with a piercing sword to cut the very roots of these riotous emotions. This sword is work. Because work is difficult, it absorbs the physical energy of man which might otherwise seek an outlet through the passions.

Agricultural labor assists in the battle over concupiscence, for the various tasks which make up the daily schedule of the farmer are often difficult. For the husbandman these words of Sacred Scripture become a reality: "With labor and toil shalt thou eat thereof all the days of thy life," and "in the sweat of thy face shalt thou eat bread till thou return to the earth out of which thou were taken."[12]

Agriculture can also help the farmer to control concupiscence by stimulating his mind to meditative thought. God's providence constantly unfolds before his eyes. The violent winds with their destructive powers, the life-giving action of the sun and rain remind him of God's omnipotence. His utter need for nature's cooperation to make his work fruitful causes the farmer to be cognizant of his dependence upon God. The minute details of nature's ways of operating turns his mind to the perfections of God.

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[12] Gen. 3:17, 19.

This aspect of agriculture was beautifully expressed by Pope Pius XII in a recent allocution to the Pious Union of Shepherds:

> Instead of passing the day in a noisy city, in an office, in a factory, subjected to the monotonous routine of often nerve-wracking activity, you are uplifted by the magnificent vision of nature and the changing of the seasons that God Himself has arranged through creation. You have the silence and solitude so propitious for prayer, for meditation. Naturally the beautiful images of the Gospel must occur to your memory when you are attending to your usual tasks requiring the watching over of flocks.[13]

Agricultural life is also conducive to the practice of virtue.[14] Since farm families are usually many miles away from the nearest city, many opportunities arise for the practice of charity. Because of the large amount of property that can be damaged easily, the principles of justice must also be respected. These are only two of the many virtues which have special significance in the farmer's life.

The fourth and last end assigned to manual labor by Saint Thomas is almsgiving. It is defined by Aquinas as "acts of mercy done from love of God by which one assists others who are in need.[15] In general, almsgiving admits of two species: corporal works and spiritual works. The function of the former is to relieve material wants, while the latter is ordained to the spiritual needs of others.

Among rural families, the opportunities for performing the spiritual works are reducible to the occasions which call for the practice of virtue. In so far as the corporal works are concerned, the husbandman is in a position to perform a number of them. It is generally true that the farmer acquires a superabundance of goods in the cultivation of his land, for it seldom happens that a rural family consumes all that it produces. There is a considerable amount left for alms, presupposing, of course, that all other expenses are met. In past years this was more true than it is today; modern conditions have increased the farmer's expenses. Nevertheless, the farmer can still give a portion of his fruits as alms. Agriculture, then, fulfills the final purpose assigned to manual labor by St. Thomas.

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[13] Pius II, "To the Pious Union of Shepherds," Oct. 14, 1955, *The Pope Speaks*, II (Winter, 1955), p. 347.

[14] George H. Speltz, *The Importance of Rural Life According to the Philosophy of St. Thomas Aquinas* (Washington, D.C.: Catholic University Press, 1945), 61.

[15] ". . . Eleemosyna est opus quo datur aliquid indigenti ex compassione propter Deum" (*Summa Theol.*, II-II, q. 32, a. 1).

The farmer and his art are indispensable; they have an intrinsic worth for all men. The art perfects the farmer, draws out abilities of mind and body, and allows him to participate in an active life of virtue. Farm products provide sustenance for society, and the farm community lends stability to the social climate.

Agriculture perfects man in a way uncommon to the other arts: it works directly with living objects, objects which provoke much mental activity. The living object excites a give-and-take uncommon to the lifeless objects of other arts. Cleave this direct interplay of man and the natural world and you shuttle men into an over-artificial world. An overemphasis on the machine partially closes the experience of the natural world and restricts man to a world of his own making. Man knows the machine well; he has conceived and manufactured it. But the natural world presents an object of marvel and wonder, a world which excites admiration and leads men to the Creator. A return to former times and the jettisoning of all machinery would be ridiculous; modern implements are invaluable and eliminate some of the toil and burdens of farm work. But the total replacement of the farmer by the machine removes from individual men and society an important phase of natural experience.

An artificial world will never satisfy men. Artifacts assist; if they overstep their place they will stultify and conventionalize men. The vigor and courage of bold men will be lost, lost to the inanimate, monotonous drone of the machine. Bewildered men will look at their mechanical rulers and trudge wearily on.

We must understand the value of agriculture for the farmer and for society. We cannot allow this field of experience to slip away. The sanction of this loss will destroy an element of stability and vitality indispensable for the common good.

George Nintemann, O.P.

ON AUTHORITY AND OBEDIENCE TO THE CHURCH[1]

When he the Spirit of truth is come, he will teach you all truth.[2]

THE CHURCH OF GOD founded by Christ on the Apostles is called by St. Paul the *ground and pillar of truth.* She is the guide of all the faithful, the anchor of salvation in the boisterous sea of this world. To this Church our Saviour made the most solemn promises. One of those promises we read in the Gospel of today. He says to his Apostles, "When he, the spirit of truth, is come, he will teach you all truth." The Church established by the Apostles received from them all truth. She is assisted by Christ till the consummation of the world. Hence her authority is divine as that of her Divine Master, and all her commands require a prompt obedience because, Christ being with her, she commands in His name and with Him. But it is very common in our days to find Christians who make but little account of the commandments of the Church and look upon them as of no great authority saying that what she prescribes is only a sort of useful counsel, and a matter of indifference that does not bind their conscience. Such persons speak thus because they are not well informed upon what authority the Catholic Church is founded when she makes laws for the religious welfare of her children. I intend, therefore, since the Gospel calls me to it, to show first that the Church received her authority from Christ Himself, and that this authority is necessary to the understanding of the Scripture. If the authority of the Church is divine there can be no doubt concerning the obligation of each one to obey; nay, there is a divine precept which obliges Christians to hear and obey the Church. The Catholic Church is like a well regulated republic where all the members acknowledge the power which resides in the legislators and submit to all the laws that are enacted by them. The spirit of union that exists among Catholics arises from their submission to those who are appointed by God to govern the Church.

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[1] *Reality* is sincerely indebted to the Dominican Sisters of Saint Clara Convent, Sinsinawa, Wisconsin, for their permission to publish this sermon of the Very Rev. Samuel Charles Mazzuchelli, O. P. Father Mazzuchelli wrote the sermon when he was a subdeacon and first delivered it in 1830 at St. Joseph's Priory, near Somerset, Ohio.

[2] John 16:13.

The Gospel informs us that when our Blessed Lord had shown to His disciples that all that is taught by the law and the prophets is comprised in the two commandments to love God and our Neighbor, He proceeded to show them in what manner these are to be obeyed saying, "The Scribes and Pharisees have sitten on the chair of Moses, all things therefore whatsoever they shall say to you, observe and do."[3] Thus Christ confirmed the authority of those who were appointed to teach the people. While the Eternal Truth was upon the earth, no interpreter was wanting, but now that our Saviour has withdrawn His visible presence from among men and sits at the right hand of God, we should go astray had we not a secure guide. He had already told his disciples that though he was to go from them for a time, He would not leave them alone or without protection but that He would send his Holy Spirit to guide them into all truth, to bring to their remembrance whatever He had taught them, and that He Himself would be with them all days. It will, then, be proper to consider with what authority the Church speaks to us since He has sent us to her for direction and instruction. Christ gave the commission to His Apostles to go and teach all nations and to teach them all truth; and also He told them that "He that heareth you heareth me and he that despiseth you despiseth me.[4] His commission establishes their authority and shows that it is He who speaks to us by them whether they instruct or command. All reasoning must fail when opposed to this commission which He gave to teach, and His promises are a complete answer to every allegation of pride, ignorance, or passion against submission.

The history of religion shows clearly how this commission has at all times been understood. The new converts of the Apostles were divided in their sentiments as to some practices which the Jews maintained and which the Christians converted from among the pagans asserted were no longer of any obligation. To put an end to all division, they had recourse to the Apostles and to those whom they had associated with themselves for the work of the ministry. The answer which they returned deserves to be attended to. "It hath seemed good to the Holy Ghost and to us;"[5] and, as we read in the Acts, the people confessed the authority with which they spoke, and obeyed. And as St. Paul and Silas passed through the cities they confirmed the Churches, "commanding them to keep the precepts of the Apostles and the ancients."[6] The same Apostle, writing to the Corinthians, directs some things to be done and some things to be avoided and then adds: "And the rest I will set in order when I come."[7] It is not here any question of what the faithful were to believe as having been revealed by God, but of setting aside certain rites which in the Old Testament had been prescribed to the Israelites and of settling by authority the awful solemnity and religious forms of public worship. It is idle to dispute or to make any question concerning the authority of the Church in these things; this authority had been confessed from the very beginning of Christianity. The readiness with which the Christians received and followed the instructions which were given them, as well as the confidence with which they asked for such in every case of doubt or uncertainty, make impossible any reasonable doubt of her authority.

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[3] Matt. 23:2.
[4] Luke 10:16.

It is clear that the Church is vested with power to teach and to command by Him to Whom all power and dominion belongs; thus it is clear, likewise, that all her children are required to obey her as if Jesus Christ Himself had spoken to them as, in fact, He does speak to them by the commission which He has given to her to do so in His Name. His continued presence with the Church has secured her against error and has guarded her against all the passions of men in conducting the followers of Christ in the way of eternal life. The end continually in view is the glory of God; to teach to all His divine law and stir them up to the observance of it. The rules and the instructions which she gives all tend to this and terminate here. The laws of the Church are the expression of the sovereign will of God duly promulgated and made known, so that no refusal to obey can be innocent. And He Who has given this authority, Who continually is with the Church and governs and directs all by her ministry, has sanctioned the whole by declaring and ordering that he who will not hear the Church, is to be considered a heathen, or a publican: as one who does not know God, who joins with the oppressors of his people. Hence St. Augustine declares that he who has not the Church for his mother, cannot have God for his Father.

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[5] Acts 14:28.
[6] Acts 14:41.
[7] I Cor. 11:34.

The authority of the Church is so necessary that without it, it would be impossible for a Christian to know what he is obliged to believe and do. And surely how can we understand all that God has revealed to us, unless the Church explains it? We read in the Acts of the Apostles, that St. Philip, the deacon, asked the Eunuch who was reading the Prophet Isaias: "Thinkest thou that thou understandest what thou readest?" The Eunuch answered, "How can I, unless some man show me?"[8] God commands in the Scripture that we should keep holy the Saturday, but the Holy Catholic Church, which understands the word of God and what He requires of us, invested with divine authority, bids the faithful to keep holy the Sunday, and all the Christian world submits to it. In the Council of Jerusalem the Apostles enacted a law whereby all the faithful were to abstain "from blood and from things strangled."[9] The successors of the Apostles who, in the government of the Church had the same authority as the Apostles themselves, abolished this precept which we read in the Scripture, and now there is not a single Christian that thinks himself bound to it. The wanting of an authority to decide all moral and dogmatical questions is the spring of all the divisions we daily see among our dissenting brethren. They have no standing foundation, and, according to St. Paul, are tossed to and fro by every wind of doctrine. If I were to tell you against the command of our Saviour, "Do not hear the Church, but take the holy Scripture and from it collect all that God expressly commands us to believe, and all those precepts the observance of which Christ declares necessary to obtain eternal life;" after a long application to read all over this holy book, after the thousands of difficulties you would meet with, I am confident you would not be able to agree in determining which are the truths that the Word of God has revealed to us and which the divine precepts. Of this we have a convincing proof: all those Christians that pretend to understand the Scripture without admitting any authority that obliges them to believe its interpretation are all divided. They have all the same book, nevertheless, they have not the same faith; they cannot agree in their faith, much less in the obligations of a Christian. We admit the authority of the Church in interpreting the Scripture, have all the same faith, the same sacraments, the same means of salvation and, in point of religion, we are but one body and one spirit.

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[8] Acts 8:30, 31.

[9] Acts 15:29.

Jesus Christ Himself bids us to admit this authority when He tells us to hear and obey the Church, "and if a man will not hear the Church let him be to thee as the heathen and the publican"[10] (that is a public sinner), and when He says to His Apostles, "he that heareth you heareth me, and he that despiseth you despiseth me."[11] I say, moreover, that without the Church we could not know whether the Scripture which we now have is truly the word of God or not because nothing but a divine authority, which is the Church, can oblige me to believe it. All human authorities that can be brought in defense of the divinity of this book cannot bind my conscience.

Saint Augustine, a great saint and commentator on the Bible, who lived 1400 years ago, says, "I would not believe in the Gospel unless the authority of the Church moved me to it." The holy word, which according to St. Paul "is profitable to teach, to reprove, to correct, to instruct in justice,"[12] becomes the source of doubt and contradictions when any one pretends to understand it without the Church, as St. Peter says in his second Epistle, "No prophecy of the Scripture is made by private interpretation."[13]

The authority of the Church is not confined to teaching and exhorting only. She has, likewise, authority to command; then her children are bound to obey. Guided and directed by her unerring spirit, the obedient Christian proceeds with confidence, knowing that he cannot go astray while he is guided by her, nor fall from God while he is obedient to her commands. Every well-regulated society must be governed by certain laws. Without these, all would quickly be in confusion. Each one must know what is to be done, and what is to be avoided, or he will do right only by chance. For this reason, the Catholic Church from the beginning made some laws to be observed by all her children and others for their different conditions.

All the commandments of the Church are calculated to promote the divine honor and man's salvation, to carry into effect some general law, arising either out of man's nature as a reasonable being, or imposed upon him as sinful and corrupt. The Church urges, stimulates, and encourages all to go forward in the way of salvation. She cannot so properly be said to have given new laws, as to have taught us by her injunctions to observe the laws already given.

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[10] Matt. 18:17.
[11] Luke 10:16.
[12] II Tim. 3:16.
[13] II Peter 1:20.

The humble disciple of Jesus Christ is an obedient member of His Church, and, hearing Him direct the convert Saul (so was the name of St. Paul before his conversion) to go into the city, assuring Saul that there he should be told what God would have him do, he imitates and obeys. Knowing by whose authority he is shown the Divine Will, he hearkens to it and submits. The good Christian does not ask why such commands are given, or why they are given now rather than at some other time; why the fruit of one tree is forbidden and man permitted to feed on all others. Nor does he yield to any of the insinuations of passion, ignorance or pride, but shows by obedience of what spirit he is. He hearkens to his Saviour in the voice of his Church. He confesses the authority which speaks to him and observes the law, because he heard it said, *Of the fruit of the tree thou shalt not eat.*

It may well be noticed that when our blessed Lord used those words, "If he will not hear the Church," He was not instructing his followers in those things which are the objects of their faith, but concerning the manner in which His disciples are to act towards one another. He that believes not is already judged and condemned—let his exterior conduct be what it may. But if the actions of a Christian be such as the Church rejects, and he refuses to hearken to her for regulating them and correcting them, his faith will not avail him. According to the doctrine of Christ, he is to be regarded as an unbeliever, an enemy of God's people. See, then, what reverential and ready obedience you owe to all her orders, and see, at the same time, how much they are calculated to enforce the divine commands as they have been observed from the beginning.

In the solemnities which she has instituted, you may behold a fresh occasion afforded for calling to mind what God has done for you; in the feasts of the saints, you may find encouragement for yourselves. When the Church bids you approach the sacraments, she reminds you of the necessity you are under for seeking support. She offers you strength in your weakness and a remedy for your evils.

In the observance of her commands you are not to be satisfied with appearance but in all things to enter into the spirit of the law and not think all is done when the world is satisfied, nor that all obligation is at an end when the letter of the law cannot, for some particular reason, be complied with. You are to sanctify her solemnities: though you should not be able to assist at the sacrifice of the Mass and though you may not be able to fast or to abstain, the necessity of doing penance is in no wise abated. The mere external compliance without due disposition is not the obedience required by Almighty God.

Our Blessed Lord declares that, "Except you eat the flesh of the Son of man and drink his blood, you shall not have life in you."[14] All then who belong to Christ must partake of the Bread of Life. The Church desires that all Christians should frequently feed their souls with the Body of Christ, yet knowing the weakness and imperfections of human nature, only requires that each one shall receive the Holy Communion at least once a year. She does not say that it is sufficient to approach once a year, but declares that she will not bear any greater degree of negligence, will cut off from her communion those who will not partake worthily of her sacraments. The apostle says, "He that eateth and drinketh unworthily, eateth and drinketh judgment to himself."[15]

Then let each one prepare that he may approach worthily; for not to come at all, or to come unprepared, will alike bring death to the soul. The shipwrecked mariner eagerly seizes the only plank which remains for safety, and the Christian who has forfeited his baptismal innocence by yielding to the suggestions of the foe should speedily have recourse to the sacrament of penance. There he may find a remedy if he approach with all the necessary dispositions, especially with great sincerity and true sorrow. To this sacrament the Church commands us to have recourse once in the year at least, but she does not say that the due care of our own salvation does not oblige us to more. The sick man does not wait many months without a physician: how can the sinner be excused if he remains a long time in a state of spiritual death? Christians beware and do not neglect the only means of safety which is offered to you.

Consider with what solicitude the Church as a tender mother continually watches over you, constantly inviting, encouraging, assisting, and urging you forward in the way of God's commandments. When the Most High spoke to the people from the top of the Mount Sinai, the trembling multitudes were filled with awe and dread at hearing the sound of the trumpet and beholding the mountain on fire when the sovereign Lord descended. But many Christians, though struck with reverential dread at considering this scene, seem to imagine that the Divine Will is of less moment when communicated to us without these signs of terror. Forget not, however, that whether the Divine Will be made known to you by Moses and the prophets, or by the Apostles and their successors, it is God Himself who speaks to you; it is He Whom you are to obey. The conclusion to be drawn from thence is this: whenever the Church's precepts are sufficiently intimated to you, your obedience is of obligation. As every one is required to observe the rules and regulations of that society of which he is a member, or be excluded from its benefits, you are required to observe the rules and orders of the Church, or you will deserve to be cut off from her communion. You are obliged to seek instructions; and, while you profess yourselves her children, to inform yourselves of what is required of you as such and be obedient; lest in the end, instead of the reward promised to the humble disciple of Christ, you should be cast away with that dreadful sentence: "Depart from me; I know you not." Her authority is from Christ, her guide is the Holy Ghost. She asks not what men would like, not what their opinion may be; but guided always by the unerring spirit of God, she gives her commands, lays down rules, and Jesus Christ, her heavenly spouse, the world's Redeemer, commands that he who will not hear the Church shall be looked upon as a public sinner. Let us then show by a prompt obedience to her, that we are the disciples of Christ, and He Who has sent us to His Church to learn what God will have us to do will acknowledge us for His and reward us with everlasting bliss. Amen.

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[14] John 6:54.
[15] I Cor. 11:29.

Samuel Charles Mazzuchelli, O.P.

USELESS MISSIONARIES

A MISSION ATTAINS ITS PERFECTION by self-destruction. This statement may sound like a product of dialectical materialism, but in fact it contains a most important and valuable truth. It contains a truth enunciated by several Popes and many theologians. This is an expression of the first principle of mission work—a missionary is at his best when he becomes useless.

The words "mission" and "missionary" have always been a little vague in the minds of most people. The precise meaning of these words, which are used so often in Catholic circles, is difficult to grasp. Take a moment and try to formulate within your own mind the answer to this one question. When a missionary arrives at his mission what should he do? If you were sent to a mission in Nigeria or South America, what projects would you inaugurate? In other words, what will be the primary object of your missionary labors which will determine and order all your activities?

The answer to this fundamental question is not easy to formulate. In an article entitled "How the Church Conducts Its World Missions," Father Frederick C. Dietz, M.M., outlines a threefold object for missionary labors.

> In the field of world missions the Church is faced with three distinct tasks: 1) that of ministering more adequately to some twenty millions of Catholics in dire need of spiritual assistance from outside sources; 2) that of winning back to Christian unity close to two hundred millions of Protestant and schismatic brethren in Christ; and (3) that of preaching the Gospel to well over a thousand million non-Christians.[1]

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[1] Frederick C. Dietz, M.M., "How the Church Conducts its World Missions," *Missionary Academia Studies*, VI, n. 3 (November, 1948), 5.

The more poetic might answer in these eloquent words.

> All his (the missionaries) activities are aimed at augmenting the choir of the elect who will eternally sing the glory of God, and at filling those empty seats where the dwellers of Paradise will form His court of honor.[2]

Still others might confidently invoke the constitutions of the Dominican Order. "The Apostolic missions, . . . are established with this aim, that infidels, heretics, or schismatics may be led to the fold of Christ and acknowledge the Lord of the flock."[3]

These statements are true but not quite exact. What pastor, whether he be in Nigeria, Chicago, or Bolivia, is not obliged to minister more adequately to his parishioners, to win back to unity Protestants and schismatic brethren, to preach the Gospel even to non-Christians in his parish? Does not every priest strive to augment the choir of the elect? The question remains, what is the specific work of the missionary?

Our opinion, as already expressed, is that the work of a missionary is to become useless. In proof of this we must go back, not in time but in principle, and unfold the meaning of the missions. Then, having established the proper formal object of missionary activity, we can draw a few practical conclusions for the missionary.

The first event of our story is a momentous decision on the part of divine wisdom. God decided to raise the human race to the supernatural order. Man and God can now become friends for this supernatural elevation is nothing less than a sharing in the life of God—a sharing proper to friendship.

Since man cannot raise himself to the supernatural order, the next step in our story is a provision of a suitable way of knowing divine truth and of reaching this friendship with God. That way is Jesus Christ. In the Gospel we read, "For God so loved the world that he gave his only-begotten Son, that those who believe in him may not perish, but may have life everlasting.[4] "No one has at any time seen God. The only-begotten Son, who is in the bosom of the Father, he has revealed him."[5] It is through Jesus Christ that we share in God's life and attain eternal beatitude.

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[2] P. Lumbreras, O.P., *For Those Who Sit In Darkness* (Rome: Angelicum, 1937), 30.

[3] "Missiones Apostolicae . . . ad hoc instituuntur ut infideles, haeretici, vel schismatici ad Christi ovile adducantur ac Dominum gregis agnoscant" (*Constitutiones Sacri Ordinis Praedicatorum*, ed. McDermott, Romae: Apud Domum Generalitiam, 1954, n. 827, par. 3).

[4] John 3:16.

[5] John 1:18.

How can we come into contact with Christ? There must be some visible means of reaching the infinite source of our salvation. Divine Wisdom has fashioned a marvelous tool by the institution of His Church. St. Cyprian, one of the early Fathers of the Church, tells us, "No one can have God as his Father, who does not have the Church as his Mother."[6] The Catholic Church is the ordinary means of attaining the truth and grace necessary for salvation. Therefore "God our Savior, who wishes all men to be saved and to come to the knowledge of the truth,"[7] likewise wishes His Church to be established in all places for all men. Normally, the flowering of the Church is a necessary prerequisite for the pursuit and fruition of our supernatural destiny.

The Church, however, as we know from history, was founded by one Man and a dozen disciples in a small country in the East. It grows only by a vital development from within. The Mystical Body of Christ has spread throughout the world, under divine help, only by the efforts of those within her bosom reaching to help those without. Men inspired by the love of God under the direction and command of the Supreme Pontiff, set out to establish the Church in localities where it is not yet sufficiently rooted. These men are missionaries, their mission is a place where the Church is not yet sufficiently rooted, and their object is to establish the Church, the Body of Christ.

Listen to the words of Pius XII in his Encyclical Letter, *Evangelii Praecones.*

> In the Apostolic Letter *Maximum Illud* of Our Predecessor of immortal memory, Benedict XV, given in the year 1919, and in the Encyclical Letter *Rerum Ecclesiae*, of Our immediate Predecessor of happy memory, Pius XI, it was laid down that the missions should have as the final goal of their activities the establishment of the Church in new territories. And We Ourselves . . . made the following statement: "The magnanimous and noble purpose which missionaries have is the propagation of the faith in new lands in such a way that the Church may ever become more firmly established in them and as soon as possible reach such a stage of development that it can continue to flourish without the aid of missionary organizations."[8]

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[6] "Habere jam non potest Deum patrem, qui Ecclesiam non habet matrem" (S. Cyprianus, *De Unitate Ecclesiae*, Migne, PL, IV, 519).

[7] I Tim. 2:4.

[8] Pius XII, *Evangelii Praecones*, June 2, 1951; trans. N.C.W.C., 12.

The importance and authority of these words, gathering into one the force of three successive popes, is beyond doubt.

The guiding principle of mission work is, therefore, not the conversion of the native people, but the establishment of the Church with its hierarchy, sacraments, education, and works of mercy. This principle was adopted by the Louvain Mission Congress in 1925 in this formula: *Missions are not meant to convert people, but to establish local churches to convert them.* Whatever can help the founding of the Church must be fostered; whatever hinders its development must be cast aside.

To see this more clearly let us take as an historical example the case of the Philippine Islands. The Philippine Islands were converted by the courage and zeal of Spanish missionaries. Most of the Filipinos were baptized, yet the Church in these islands remained Spanish. After three hundred years of missionary activity all the bishops were Spaniards. The few native priests held only subordinate positions. Hence when the United States took over and many of the foreign missioners left, the Philippine Church was left without leadership. It entered upon an almost fatal period of its history.

The Spaniards for some reason had never been able to establish the Church in the Philippine Islands. They failed to carry out the admonition of Benedict XV when he says that "the main care of those who rule the missions should be to raise and train a clergy from amidst the nations among which they dwell, for on this are founded the best hopes of the Church of the future."[9] Hence they failed to attain the goal of their apostolate as outlined by the same Pontiff. "Wherever, therefore, there exists an indigenous clergy, adequate in numbers and in training, and worthy of its vocation, there the missionary's work must be considered brought to a happy close; there the Church is founded."[10] In a word, the Spanish missionaries failed to become useless.

We can conclude that the proper formal object of mission work is to establish the Church in the various parts of the globe in such a manner that she is always present and capable of providing permanently for the spiritual needs of the people. When a missionary arrives at his field of labor, then, he must direct all his activities toward the cultivation of this pagan soil so that the Church, not merely individual souls, might take root and flourish.

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[9] Benedict XV, *Maximum Illud,* Nov. 30, 1919; trans. The Society for the Propagation of the Faith, 6.

[10] *Loc. cit.*

Nevertheless, the conversion and salvation of souls is intimately fused with this proper motive. Before he can set up the vast and varied structure of the Church the missionary must bring to a certain number of souls the light of faith and the healing of the sacraments. He must build hospitals, orphanages, churches, and schools both to make contact with his people, and to begin the basic framework of the Church. Then will come houses of religion for men and women, including seminaries for future priests and leaders of the native Church. Thus with the complete structure of the Body of Christ the mission, now no longer a mission, will permanently provide the means of salvation for all souls of good will.

The conversion and salvation of souls, therefore, is the immediate and most necessary means of founding the Church. It is also the generic end of mission work since every true work of the Mystical Body of Christ must ultimately lead all souls to Christ. The salvation of souls is the beginning and end but not the formal object of missionary activity.

Accepting the solid establishment of the visible Church as the object of missionary activity has practical consequences for missionary methods. First, as has already been mentioned in passing, the missionary should base his apostolate on slow and indirect methods. The success of his efforts should not be judged on immediate results but on how solidly he lays the foundations of the Church. There are several missionaries in northern Nigeria who have not converted a single soul, but they have built and established a chapel, school, and hospital. Hence their work will be of greater value in years to come than others who have converted many. They have inaugurated the visible Church.

"From this doctrine it also follows that everyone who, with ecclesiastical approval, is consecrated to the work of building the Church in a mission is, in the fullest sense, a missionary."[11] Not only the priest who preaches and administers the sacraments is a true missionary, but the Brother who lays bricks, the Sister who binds wounds, the layman who lends assistance, all share in the glorious labor of founding the Church.

Another conclusion of great importance is the need for a native clergy. "It is clear, however, that the Church cannot be properly and duly established in new territories, . . . unless a native clergy equal to the need has been properly educated and trained."[12] Without an indigenous hierarchy the newly born Church can have no permanence or stability.

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[11] John F. Clarkson, S.J., "The ABC's of Missiology," *Worldmission*, (Autumn, 1952), 343.

[12] Pius XII, *op. cit.*

It is also necessary to point out the need for humility in the mission priest. The reason for this is indicated very clearly by Father Weyland in his article on native clergy.

> Since the foreign missionary is bound to treat the native priest as his equal, and should even give him preference, it is quite possible that in the later stages of missionary activity he will find himself as an assistant to a native pastor, or as a pastor under a native bishop.[13]

It demands heroic humility to mold and fashion a parish from pagan clay and then become subordinate to your own creation.

With the establishment of the Mystical Body of Christ the missionary has attained his goal. The native Church has reached: 1) *some measure of stability,* assured of permanence by a native clergy and episcopacy; 2) *a completeness,* with all the Catholic institutions required by the needs of the place; 3) *a solidarity* that even resides in the possession of buildings, churches, convents, parish halls, and so forth; 4) *an accessibility,* so that one can say the Church's truth and sacraments are available to practically everyone who wants them.[14] Then the missionary will humbly turn his step to another unplowed field and there begin again the work of cultivation. May God through Mary, Queen of the Missions, grant us more useless missionaries.

Cletus Wessels, O.P.

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[13] Peter Weyland, S.V.D., "A Native Clergy for Mission Countries," *Missionary Academia Studies,* V, n. 3 (November, 1947), 15.

[14] Cf. John F. Clarkson, S.J., *op. cit.,* 342.

THE MOTIVES FOR OUR REDEMPTION

IN FOUR QUESTIONS of the *Summa Theologiae* we find the culmination of St. Thomas' search for an explanation of the mystery of our redemption. Our minds, however, cannot savor the fruits of his teaching merely by a study of these few questions. They form one part of the mystery of God and of man, and of the God-man, Jesus Christ. St. Catherine of Siena referred to Christ as the bridge between heaven and earth, between God and man. His cross, the pierced feet, the opened side, the sacred mouth, were the steps by which men ascended this bridge.

Similarly for St. Thomas, Christ was the way of truth leading men to life eternal. On Calvary the way of truth became the way of the cross. Truth found expression in loving obedience to the will of the Father, in perfect conformity to His wisdom. Christ came to do the will of His Father, to work His works, to fulfill the Law and the Prophets. The prophetic manifestations of the Father's wisdom and will became a reality on Calvary. The passion and cross were the consummation of the way of divine truth, the bridge to eternity. To understand this way and to travel this bridge we must realize the infinite gap it spans and the reason why it was built. To grasp the mystery of the passion and the redemption we must understand God's loving design in becoming man and dying on a cross. In this paper we shall endeavor to set forth these reasons as they are proposed in Sacred Scripture and explained by St. Thomas.

In our most elementary catechisms the first truth we learn is that God created man to know, love, and serve Him in this life and to be happy with Him in heaven. Man was made to enjoy the eternal happiness of God. In his state of original justice man was united to God, his ultimate end, by a union of love. He was perfectly subject to God and His law. Moreover, all of man's desires and loves were in perfect order and harmony. Finally, all the created things of this earth were subject to him.

He had only to love and obey God to win eternal bliss. But man was tempted by the devil. He yielded and ate of the forbidden fruit. He gained the knowledge he had desired: the knowledge of evil, the evil of sin. His eyes were opened and he hid himself from the face of the Lord God.

Man saw the evil of sin. He had turned from God and had lost the state of grace and charity, the supernatural life he had enjoyed. He had thrown off the sweet servitude of God and had become the slave of Satan. His mind was clouded, his will weakened, his passions were in revolt against reason. He lost his immunity from death, pain, sickness, and all the defects of human nature. He had offended the divine majesty and transgressed the order of divine justice. Wounded and abandoned, he was utterly incapable of repairing the damage he had caused. To be reconciled to God and to satisfy the divine justice man needed a redeemer.

And then, after his fall, man was promised a redeemer by God. This promise was renewed by God through the prophets He sent to His chosen people; the redeemer being prefigured in the observances and sacrifices of the Old Law. After many centuries, the promised of nations came. He was the Son of God, Who took flesh of the Virgin Mary. He came to suffer and die for the redemption of man.

The fact of our redemption is a truth firmly established by Sacred Scripture. Theologians may disagree in explaining the various aspects of redemption, but it is certain that man was redeemed *from sin* and that Christ offered Himself as the *price* of our redemption. Our Lord Himself declared this when He instituted the Holy Eucharist: "This is my body which is given for you. This is my blood of the New Testament which shall be shed for many unto the remission of sins."[1] In stating the purpose of His mission He said: "The Son of man is come to seek and to save that which was lost."[2] And again: "The Son of man is not come to be ministered unto, but to minister and to give his life a redemption for many."[3] Testimony from St. Paul is abundant: "Neither by the blood of goats or of calves, but by his own blood, entered once into the holies, having obtained eternal redemption."[4] "In whom we have redemption through his blood, the remission of sins, according to the riches of his grace."[5] "Who gave himself for us, that he might redeem us from all iniquity and might cleanse to himself a people acceptable."[6] In these few texts the New Testament firmly establishes the fact of our redemption from sin through the price paid by Christ, His own body and blood.

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[1] Luke 22:19; Matt. 26:28.
[2] Luke 19:10.
[3] Matt. 20:28; Mark 10:45.
[4] Hebrews 9:12.

St. Thomas in his treatise on the Incarnation and the Redemption nowhere asks the question whether God had to redeem man. He simply starts with the fact of the Incarnation and the Redemption. However, the answer is obvious from his previous teaching.[7] God wills His own Goodness from necessity. But the goodness of God is perfect and can exist without others. Therefore it is not absolutely necessary that He will things other than Himself. Hence God did not have to redeem man, because the redemption is a work or a good distinct from the intrinsic goodness of God. However, it is ordered to the manifestation of that goodness as to an end.

Nor was it simply and absolutely necessary that the demands of divine justice be fulfilled. Even this justice depended completely upon the divine will. God could have willed to free man from sin without requiring any satisfaction whatsoever. He would not have acted contrary to justice, for God is not bound by the justice of any higher law.[8] God has no superior but is Himself the supreme Good of the whole universe. If He had forgiven sin without requiring any satisfaction, He would have injured no one.[9] However, satisfaction for sin is required because God has so willed. Therefore divine justice demanded that man be redeemed, but this demand depended completely upon the foreknowledge and preordination of God.

The manner or mode of our redemption also depended upon the free will of God. To save man God did not have to take flesh, or suffer and die on a cross. Through His omnipotent power God was able to repair human nature in many other ways.[10] Nothing outside of God could have necessitated His redeeming mankind or His becoming man and dying on a cross. God willed this freely. We must conclude, therefore, that our redemption depended solely upon the divine will.

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[5] Ephesians 1:7.

[6] Titus 2:14.

[7] S. Thomas, *Summa Theologiae*, I, q. 19, a. 3.

[8] S. Thomas, *ad Ephesios* (*Super Epistolas S. Pauli Lectura;* Roma: Marietti, 1953), ch. II, lect. II, n. 87.

[9] *Summa Theol.*, III, q. 46, a. 2 ad 3.

[10] *Ibid.*, q. I, a. 2; q. 46, a. 1, 2.

What was God's motive in decreeing that Christ should suffer for the redemption of men? In answering this question we are confronted with the mystery of God's love. Sacred Scripture is clear on this point: "For God so loved the world as to give his only begotten Son: that whosoever believes in him may not perish, but may have life everlasting."[11] In this passage from St. John we see the infinite love of the Father for men. First of all, it is God Who is loving, and His love is effective, that is, it produces good in things. Secondly, God loved the world, that is, men who were dead in their sins. "But God commendeth his charity toward us: because when as yet we were sinners according to the time Christ died for us."[12]

Thirdly, God gave His only begotten Son, His natural Son, consubstantial with the Father and the Holy Spirit. This was the greatest gift He could have given man and was the greatest proof of His love. "He that spared not even his own Son, but delivered him up for us all, how hath he not also, with him, given us all things."[13] Lastly, God gave His Son that whoever believed in Him may have life everlasting. Here we have the fruit, the effect of God's infinite love for us. By giving man eternal life, God gives Himself; for eternal life is the enjoyment of God. St. Thomas thus considers the redemption a manifestation of the infinite love of God for men.[14]

The redemption was primarily a work of divine goodness and love. Yet it also revealed the marvelous working of God's justice and mercy. It manifested the divine justice because God did not wish to forgive sin without penalty.[15] The redemption was a work of justice because through His passion Christ satisfied for the sins of the human race. In this way man was liberated through the justice of Christ.[16] "Whom God hath proposed to be a propitiation, through faith in his blood, to the showing of his justice . . . that he himself may be just and the justifier of him who is of the faith of Jesus Christ."[17] Hence, through the remission of sins, God is shown to be just in Himself, both because He forgives sins as He had promised and because it belongs to the divine justice to destroy sins, by leading men back to the justice of God. He is also just in that He justifies those who are of the faith of Christ.[18]

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[11] John 3:16.

[12] Romans 5:8-9.

[13] Romans 8:32.

[14] S. Thomas, *Super Evangelium S. Joannis Lectura* (Roma: Marietti, 1952), ch. III, lect. III, n. 476.

[15] *Summa Theol.*, III, q. 47, a. 3 ad 1.

[16] *Ibid.*, q. 46, a. 1, ad 3.

[17] Romans 3:25-26.

Above all, God's mercy was shown in redeeming man. St. Thomas explains this in his commentary on the epistle to the Ephesians. When the love of man is caused by the goodness of that which is loved, then the man who loves, loves from justice, insofar as it is just that he love such a thing. But when love causes goodness in the one loved, then the love proceeds from mercy. The love with which God loves us, causes goodness in us. Hence the love of God in redeeming us has mercy as its source.[19]

Further, it pertains to the divine justice to bestow perfections on things according to their proportion. However, to communicate perfections to remove the misery or defects of another is the proper effect of mercy. In the redemption God's love destroyed sin and justified man by the communication of the grace of Jesus Christ. Therefore the redemption was chiefly a work of mercy. In fact, God showed a more abundant mercy by sending His Son to redeem man and satisfy for sin than if He had forgiven sins without any satisfaction.[20] Forgiveness of sin without a Redeemer would have been a great act of divine mercy. But with Christ how has God not given us all things? For this reason St. Paul says: "But God, who is rich in mercy, for his exceeding charity, with which he loved us, even when we were dead in sins, brought us to life together with Christ."[21]

We have already seen that our redemption depended upon the foreknowledge and preordination of God. God in His infinite wisdom had decreed that Christ should suffer: "This same (Jesus of Nazareth) being delivered up by the determinate counsel and foreknowledge of God, you by the hands of wicked men have crucified and slain."[22] Christ's suffering was foretold in the Scriptures and prefigured in the observance of the Old Testament. After the Last Supper Christ Himself asserted this: "For the Son of man indeed goes his way, as it has been determined."[23] After His resurrection He reaffirmed it: "These are the words which I spoke to you while I was yet with you, that all things must be fulfilled that are written in the Law of Moses and the Prophets and the Psalms concerning me. . . . And he said to them: Thus it is written and thus the Christ should suffer."[24] From these texts we see that it was necessary that Christ suffer in order that the divine will and decree concerning His passion be fulfilled. However, this did not coerce the will of Christ. He suffered freely and voluntarily. "He was offered because it was his own will."[25] It is true that God the Father did not spare His own Son,[26] but it is also true that "Christ delivered Himself for us, an oblation and a sacrifice to God for an odor of sweetness."[27]

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[18] S. Thomas, *op. cit.*, *ad Romanos*, ch. III, lect. III, n. 307.

[19] S. Thomas, *op. cit.*, *ad Ephesios*, ch. II, lect. II, n. 86.

[20] *Summa Theol.*, III, q. 46, a. 1 ad 3.

[21] Ephesians 2:4, 5.

[22] Acts 2:23.

[23] Luke 22:22.

Insofar as He was God, Christ delivered Himself to death according to the same will and action by which the Father delivered Him. As man, Christ went to His passion according to the will which the Father had inspired in Him.[28] Thus He became obedient unto death, even to the death of the cross.[29] However this obedience was inspired by His love for the Father: "But that the world may know that I love the Father, and as the Father has given me commandment, so I do."[30] Therefore we may conclude that with regard to His Father, Christ suffered out of obedience and love. Through this obedience and love, He fulfilled the prophecies concerning His passion and consummated the Old Law by fulfilling all its precepts.[31] He fulfilled the moral precepts, which were founded on charity, by suffering out of love for the Father and for men. He fulfilled the ceremonial precepts which were chiefly ordered to sacrifices and oblations, and were figures of the true sacrifice which Christ offered on the cross, by dying for us. And He fulfilled the judicial precepts which were ordained to making satisfaction for wrongs, by satisfying for man's sin through His death on the cross. "Then did I pay that which I took not away."[32]

Christ also suffered and died because of His great love for men. This truth made a deep personal impression upon St. Paul: "I live in the faith of the Son of God, who loved me and delivered himself for me.[33] Hence he exhorted the Ephesians "to walk in love, as Christ also has loved us and has delivered himself for us.[34] On the night before His death Christ declared His immense love for men, comparing it to the love of the Father for Himself: "As the Father has loved me, I also have loved you. . . . This is my commandment, that you love one another as I have loved you."[35] On the following day He gave men the supreme proof of His love for them, "for greater love than this no man has, then that he lay down his life for his friends."[36]

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[24] Luke 24:44, 46.
[25] Isaias 53:7.
[26] Romans 8:32.
[27] Ephesians 5:2.
[28] *Summa Theol.*, III, q. 47, a. 3 ad 2.
[29] Philippians 2:8.
[30] John 14:31.
[31] *Summa Theol.*, III, q. 47, a. 2 ad 1 et 3.
[32] Psalms 68:5.
[33] Galatians 2:20.

We have seen that our redemption was a work of divine mercy and of justice, but primarily of goodness and of love. In conclusion we must consider the great fruits that accrued to men from this divine love; first, with regard to God becoming man; secondly, with regard to the passion and death of Christ.

God's love was His primary motive in redeeming man. He wished for man the greatest possible good, namely, the reuniting of man to Himself by a union of love, to give man eternal life and happiness. To accomplish this end, God saw no more fitting way than to become man. Thus He sent His only begotten Son to take flesh of the Virgin Mary in order to supply for man's supernatural needs. First of all, He united man immediately to Himself through faith, hope, and charity; for man would more firmly believe the truths spoken to him by God Himself. His hope would be revived and his love inflamed by seeing at how great a price God valued him and how much He loved him in deigning to assume human nature. Secondly, He offered Himself to man as an example he could see and as an example he would follow, for man would not imitate another fallen creature like himself nor could he imitate an invisible God. Thirdly, through His humanity, Christ brought man eternal happiness, the full participation of the divinity. In the words of St. Augustine, "God became man in order that man might become God."[37] Finally, He removed the evils impeding man's progress toward God. By assuming human flesh to His own Person, the Son of God showed man the place he has in God's creation, so that man would not esteem and venerate the devil, simply because he has no flesh. He also showed man the great dignity of human nature to keep him from corrupting it by sin. The presumption of man was taken away since the grace of God was commended to him in Christ without any preceding merits. The pride of man was rebuked and cured by the humility of God. Finally, man was freed from the slavery of sin and the devil by Christ's satisfying for us.[38]

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[34] Ephesians 5:2.

[35] John 15:9, 12.

[36] John 15.13.

[37] S. Augustinus, Ser. 128, al. *de Temp.* 13. As cited by *Summa Theol.*, III, q. 1, a. 2.

If God's love was manifested by His becoming man, what shall we say of His suffering and dying on a cross. This is truly the foolishness of God which is wiser than the wisdom of men. Faced with the sublimity of this mystery, we can only say with St. Paul: "O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments and how unsearchable are his ways."[39] First He emptied Himself, taking the form of a servant, being made in the likeness of men. Then He humbled Himself, becoming obedient unto death, even to the death of the cross. This was His supreme and final effort to win the love of men. Here was an example of obedience, humility, and justice that could not be overlooked. Here was victory, redemption, and justification. Here on the cross, the unsearchable ways of divine wisdom and love were consummated.

Stanislaus Gorski, O.P.

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[38] *Summa Theol.*, III, q. 1, a. 2.

[39] Romans 11:33.

OUR LADY IN FOUR TITLES

AMONG THE VARIOUS FORMS of divine worship, litanies rank among the most ancient of public prayers. For the purposes of definition, we might say that a litany is simply a long, vocal prayer of petition composed of a series of invocations addressed to God or His saints each followed by a plea for mercy or intercession in the form of a repetitive, identical refrain. Historically, litanies are rooted in the Old Testament; that is, their form comes from the ancient temple services of the Jews in which prayers were chanted in unison and frequently accompanied by musical instruments. Psalm 135 gives an excellent example of this antiphonal type of prayer used in the Temple. Its relationship to the Christian litanies can easily be seen:

Praise ye the Lord for He is good,
  For His mercy endures forever.
Praise ye the God of gods,
  For His mercy endures forever.
Praise ye the Lord of lords,
  For His mercy endures forever;[1]

and so on for twenty-three more verses, each ending with the refrain "for His mercy endures forever."

With the end of the bloody imperial persecutions, the Christian communities inaugurated their own public devotions. Processions were frequently held and prayers chanted while the faithful walked to the stational church of the day for the celebration of Mass. In fact, the term "litany" originally referred to the procession itself and only later came to signify the prayers said or sung during the procession.

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[1] Ps. 135:1-3.

In the Oriental Church, litanies have always found a place in the Mass. The Latin Liturgies, however, have gradually confined their use almost exclusively to extra-liturgical functions.[2] Perhaps the most popular and best-known of the litanies approved for public use in the Western Church is the Litany of the Blessed Virgin Mary, or, as it is commonly called, the Litany of Loreto.[3] The origin of this litany is rather uncertain, and most authors maintain that it probably represents a compilation of several Marian litanies antedating the eleventh century. Not until 1587, however, was it formally approved for public use in the universal Church.

This litany, like most others, can be divided into three distinct sections. First there are the invocations to the Trinity, begging each of the Three persons for mercy: all mercy and good must come from God, the *Summum Bonum.* Then follows a long list of invocations to the Blessed Virgin asking the help of her prayers to obtain that mercy for us. Finally the litany ends by calling upon Christ, the Lamb of God, since all our hopes of obtaining mercy through the intercession of His Mother are based on the merits of His passion and death by which He takes away the sins of the world.

The titles by which we invoke Mary in the litany are all based in some way upon her Divine Maternity, since all her prerogatives flow from that relationship existing between her and her Divine Son. This long series of titles can be divided and falls into four general groups. First come those honoring her as Mother of God, Mother of the Creator, and so forth, all relating directly to her exalted dignity as Mother of Jesus Christ, Who is true God and the Creator of all things. Next follow the titles honoring her in her spotless virginity: the *Virgin* Mother of God. After these we find a number of titles honoring Mary's Motherhood in a mystical or figurative portrayal: *Mirror of Justice, Seat of Wisdom,* and so forth. The last group of Marian titles in the litany pays tribute to her Queenship—the sublime dignity by which, as the Mother of the world's Redeemer, she is exalted above the angels and saints of God in the Kingdom of her Son.

This paper will discuss a part of the third group of mystical or figurative titles, namely, the four titles which find their source in the pages of the Old Testament: *Tower of David, Tower of Ivory, House of Gold,* and *Ark of the Covenant.* These four titles, like all others honoring Mary, are but elaborations of the sublime title "Mother of God," yet they express this in a unique and beautiful way by linking the relationship between Mary and her Son with the history and traditions of Israel, the chosen race of Yahweh.

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[2] The *Kyrie* of the Latin Mass is a remnant of a litany used in the Western liturgy in early times. Full litanies, however, are still prescribed on the feast of St. Mark, the Rogation Days, the Easter and Pentecost vigils, ordination Masses and the Mass for the consecration of a bishop or a church.

[3] So-called because it was supposedly first composed and sung in procession in Loreto, a small town in central Italy near the sea.

TOWER OF DAVID

The phrase "Tower of David" comes to us from the Canticle of Canticles. "Thy neck is as the tower of David, which is built with bulwarks: a thousand bucklers hang upon it, all the armor of valiant men."[4] Interpretation of the Canticle of Canticles in reference to the Blessed Virgin really began with medieval exegesis. Originally viewed as an expression of the relationship between Yahweh (the Lord) and Israel, the Fathers found in the Canticle a figure of the loving union between Christ and His Spouse, the Church.

> An extension, or what may be called a consequential sense, of the allegorical interpretation, is the ascetico-mystical interpretation which identifies the bridegroom as Christ and the bride as the faithful soul. This interpretation, first proposed by Origen, became common in the Middle Ages with St. Bernard as its chief representative. Closely related to it is the Mariological interpretation. Not only is the Virgin Mary the holiest of all the members of the Church, but she also concurred in the accomplishment of the mystical union of the Son of God with humanity.[5]

The literal meaning of "Tower of David" comes to us from the Second Book of Kings. Having become king over the united tribes of Israel, David realized that the new kingdom needed internal unity. For that reason he decided to establish a new capital city for the nation.

> He planned to choose a place that would be best from a political, civil, military and religious point of view. Jerusalem was that place. It was midway between the southern and northern tribes and on neutral ground. If there was to be one sanctuary to which all were bound to come, Hebron was too far south. Jerusalem would serve well too for centralized civil administration, and as a fortress among the hills of the central plateau, it was magnificently situated.[6]

David, therefore, gathered all the forces of the nation at Hebron and marched against the Jebusites then inhabiting the city of Jerusalem and securely entrenched on Mount Sion, a position so impregnable to attack that it was said that the lame and blind could adequately defend and hold it. After a long siege, David took the stronghold, expelled the Jebusites and there lived with his people. "But David took the castle of Sion: the same is the city of David . . . and David dwelt in the castle and called it 'the city of David,' and built round about from Mello and inwards."[7] Since towers are symbols of strength and power, the tower of the citadel of Mount Sion became known as the "Tower of David," representing, as it were, the power and strength of the King of Israel.

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[4] Cant. 4:4.

[5] P.P. Saydon, "Canticle of Canticles," in *A Catholic Commentary on Holy Scripture,* B. Orchard (Thos. Nelson & Sons: New York, 1953), 383m. In subsequent citations the *Commentary* will be abbreviated as *CCHS.*

[6] H. McKaye, "1 and 2 Kings," in *CCHS,* 258e.

That this phrase has been applied to the Blessed Virgin is not difficult to see, for it is a fitting figure or symbol of her who is the tower of strength and power and beauty in the City of God. The first recorded instance of its use in honor of Mary appears around the year 1130 in the writings of Honorius of Autun. Since then, mystical writers have tended to go to extremes in applying an allegorical interpretation to the verse from the Canticle. The height of the tower became Mary's supereminent sanctity; its roundness became her integrity, while the shields, or bucklers, hanging upon it, were seen as foreshadowing her heroic fortitude.[8] Scripture, however, is silent in describing the tower and much of the allegorical work seems to be based not upon any historical evidence, but upon a comparison to the appearance of medieval towers.

The important factor to be remembered in understanding the figurative value of the "Tower of David" is, again, the Divine Maternity. Through it alone can this phrase be properly understood as relating to her who was the Mother of the Son of David, the impregnable fortress of the Incarnate God. Christ had no human father but was conceived by the Holy Ghost. Consequently, His physical descent from the seed of David came only from His Mother, Mary, who was, like her husband Joseph, "of the house and family of David."[9]

Christ maintains physical relationship with the royal house through His virginal Mother only; legal relationship came from Joseph, His foster father, whose genealogy is traced by the evangelists. This is the central theme, the dominant note, of Mary's title "Tower of David." Cardinal Newman refers to this in his sermon entitled "The Glories of Mary:"

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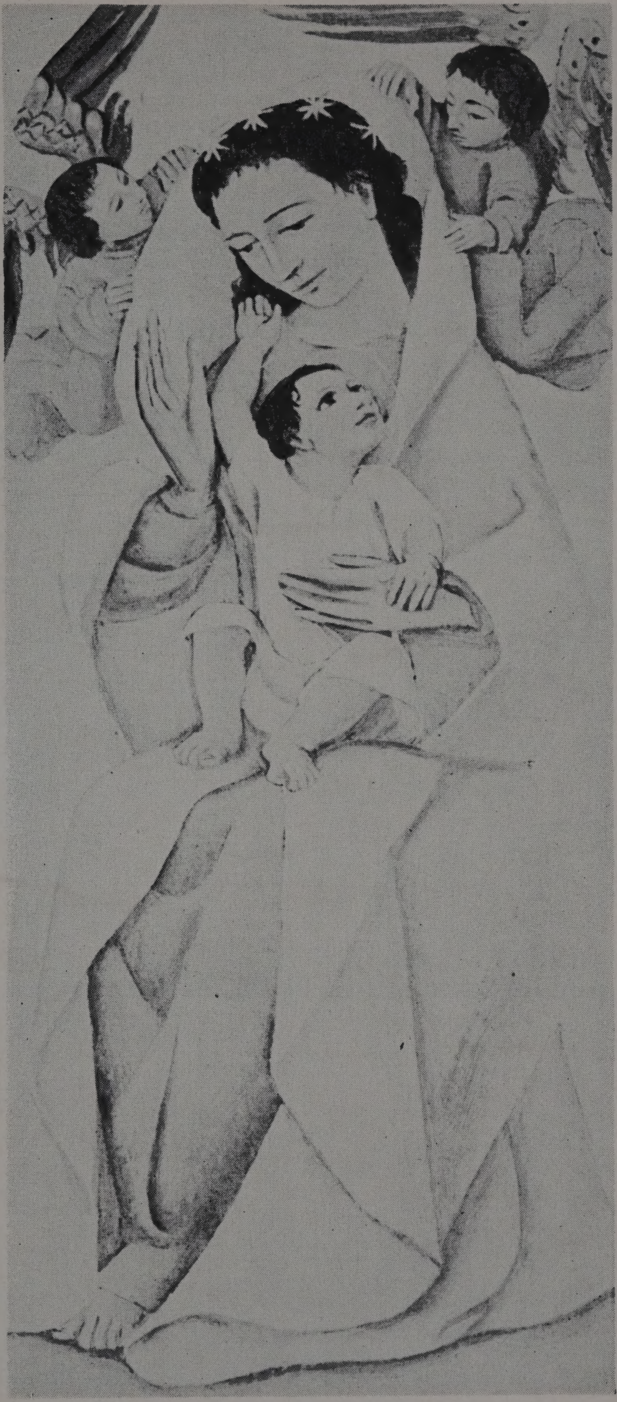
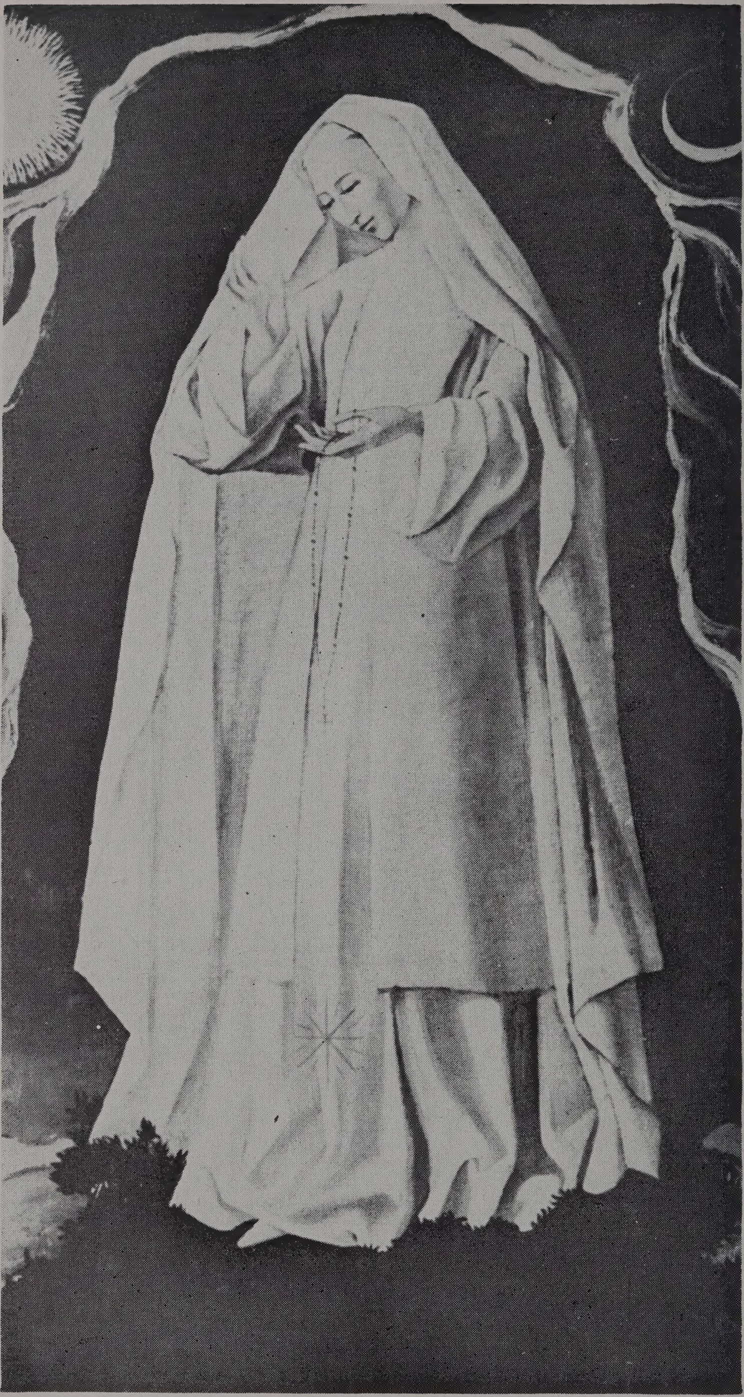
[7] II Kings 5:7, 9.

[8] Cf. J.J. Bourasse, *Summa Aurea de Laudibus Beatissimae Virginis Mariae* (Migne: Paris, 1866), XXIII, c. 431.

[9] Luke 2:4.



TOWER OF DAVID



TOWER OF IVORY

> Every church which is dedicated to her, every altar which is raised under her invocation, every image which represents her, every Litany in her praise, every Hail Mary for her continual memory, does but remind us that there was One who, though he was all-blessed from all eternity, yet, for the sake of sinners, "did not shrink from the Virgin's womb." Thus she is the *Turris Davidica*, as the Church calls her, "the Tower of David," the high and strong defense of the King of the true Israel; and hence the Church also addresses her in the antiphon as having "destroyed all heresies in the whole world alone."[10]

TOWER OF IVORY

This title is really a continuation of the preceding one. Its scriptural source comes, like "Tower of David," from the Canticle of Canticles: "Thy neck is as a tower of ivory."[11] The use of the word "tower" extends the figure of the preceding title and "reiterates Our Lady's beauty and strength with greater vividness, since ivory indicates the value and durability of her power which can resist the ravages of time and endure even to eternity."[12]

The first recorded use of this phrase in honor of the Blessed Virgin appears again in the 12th century with the writings of Honorius of Autun. Since that time many writers have elaborated upon the figure "Tower of Ivory," although not to the same allegorical degree as they have treated "Tower of David." Perhaps this is so because of the highly symbolic force and connotation of the word "ivory" itself. The whiteness of ivory has always been used as an emblem of purity and innocence, while its hardness and durability have symbolized constancy, integrity and strength. Its application, then, to the virginal Mother of God, is not a difficult one to understand. Some writers, however, have taken the cool, smooth surface of ivory as a representation of the perfect subjection of Mary's passions while others would even interpret this as prefiguring her profound humility.[13] Still others find it a prefiguration of the Compassion of Mary, particularly because of her heroic strength as she stood without support at the foot of the Cross.

The fundamental element in this title, however, as with all the Marian titles, is the Divine Motherhood. Viewed in the light of that supreme privilege, the phrase "Tower of Ivory" will be seen simply as a beautiful expression poetically symbolizing her Motherhood and emphasizing, in a figurative way, her inviolate virginity.

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[10] J. H. Newman, *Sermons and Discourses* (1839-1857) (Longmans, Green and Co.: New York, 1949), II, 252.

[11] Cant. 7:4.

[12] Richard Klaver, O.S.C., *Litany of Loreto* (B. Herder Book Co.: St. Louis, 1954), 129.

[13] Cf. J. J. Bourasse, *op. cit.*, XIII, c. 438.

In discussing these two titles, it might be noted that the words "thy neck" which appear in both citations from the Canticle of Canticles have given rise to another figurative application to the Blessed Virgin in connection with the doctrine of the Mystical Body. Joining it with the notion of the Mediatrix of all graces, Mary is seen as the neck of the body of which Christ is the Head, "for she is seen as the mystic neck through which the vital spirits, i.e., the divine help which preserves in us the life of grace, are transmitted from Jesus Christ the Head to us the faithful who are members of the mystic body of the Church."[14] This interpretation owes its origin to St. Bernardine of Siena.

HOUSE OF GOLD

The literal meaning of the phrase "House of Gold" takes us to the Third Book of Kings where we find a description of the construction of Solomon's temple. "And the house before the oracle he overlaid with most pure gold, and fastened on the plates with nails of gold. And there was nothing in the temple that was not covered with gold: the whole altar of the oracle he covered also with gold."[15]

Although the words *Domus Aurea* are not found in reference to Mary until 1463 in the writings of Cardinal Isidore of Thessalonica, the use of the "temple analogy" was not new with him. The figurative application of the word "temple" to the soul is a common one. We ourselves speak of the soul as the "temple of the Holy Ghost," following the words of St. Paul: "Know you not that you are the temple of God and that the Spirit of God dwelleth in you? But if any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are,"[16] and the words of Our Lord Himself: "We will come to him and will make our abode with him."[17] If this can be applied to every Christian, how much more can it be said of Mary, the Mother of the Redeemer. In this way is she called the "House of Gold," and in this way does St. Thomas

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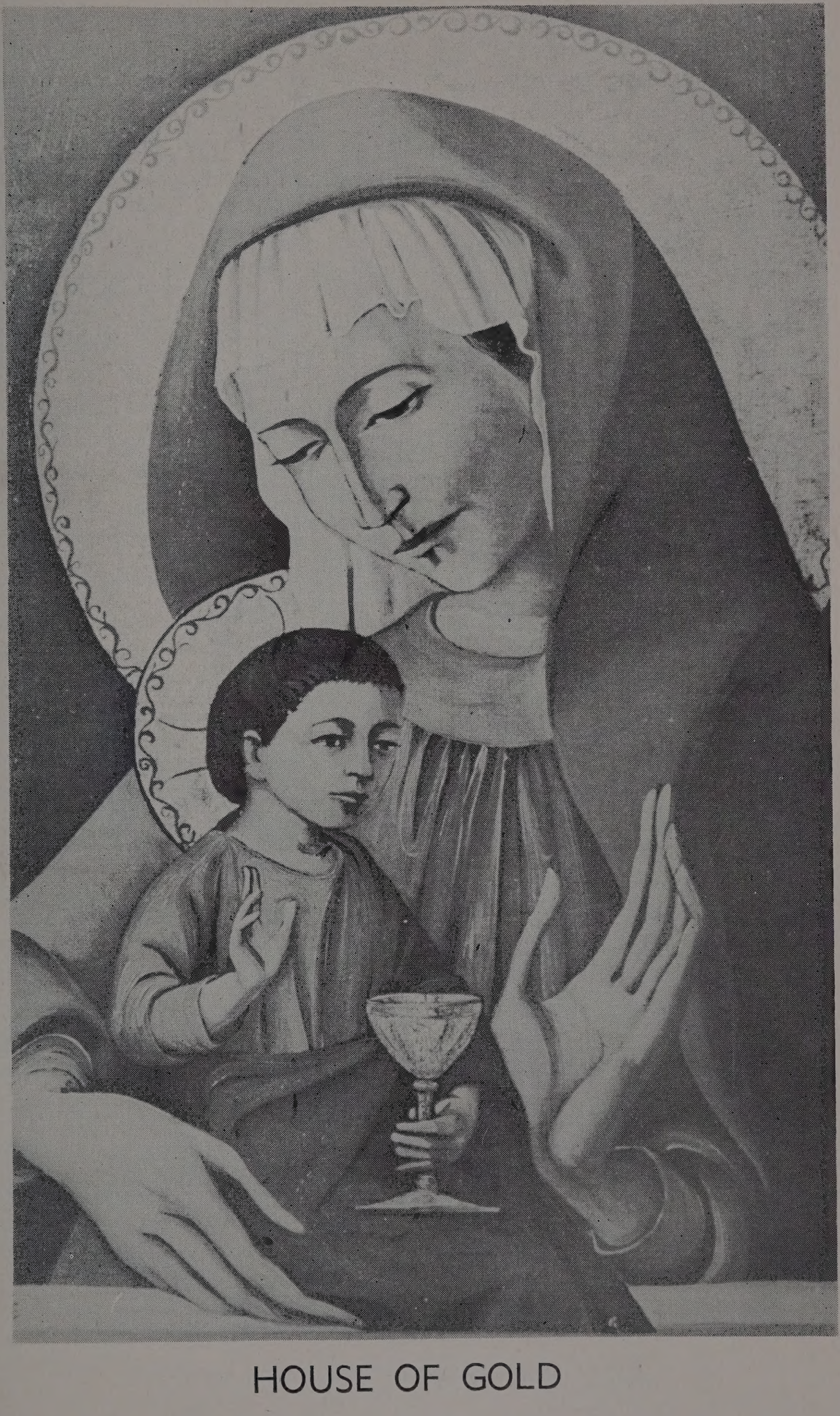
[14] St. Alphonsus Ligouri, *The Glories or Mary* (tr. Eugene Grimm; Benziger: New York, 1887), II, 180.

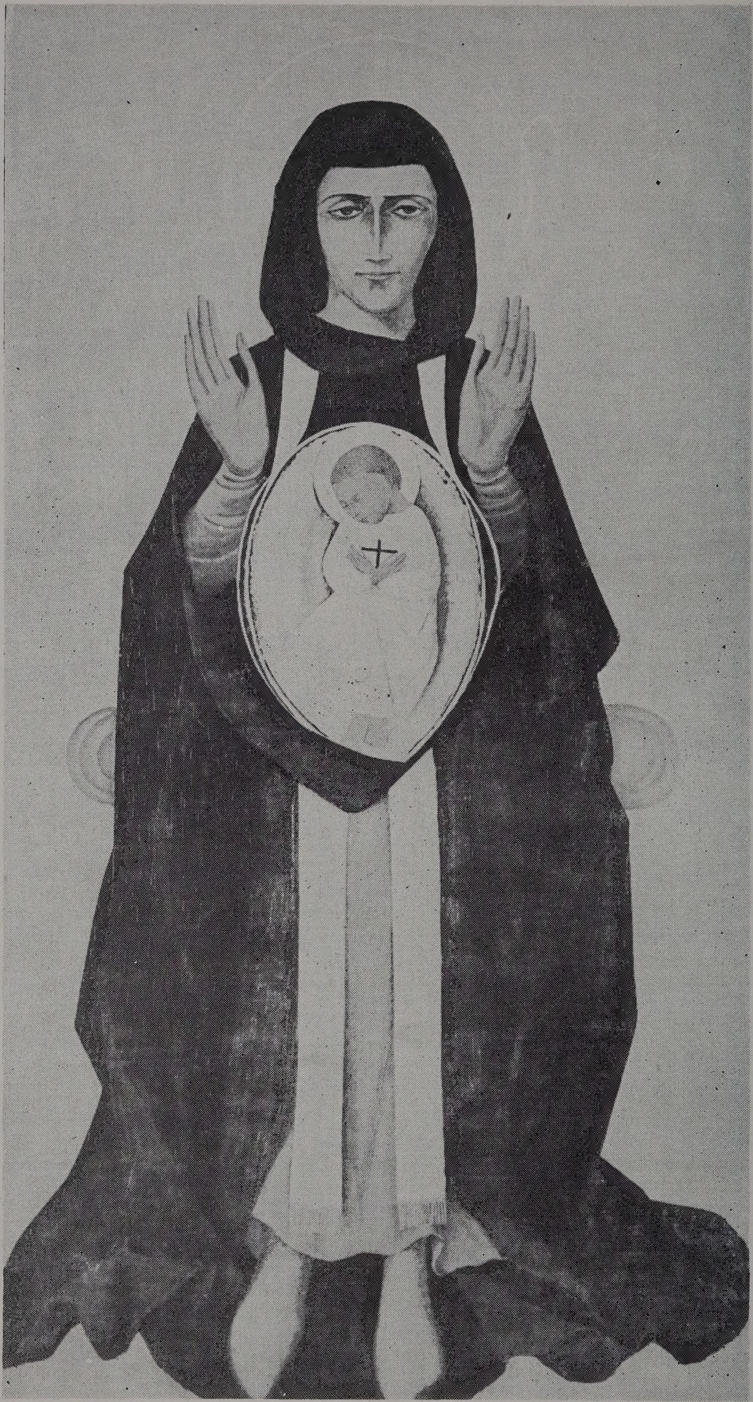
[15] III Kings 6:21, 22.

[16] I Cor. 3:16-17.

[17] John 14:23.



HOUSE OF GOLD



ARK OF THE COVENANT

speak of her when he says: "As there was nothing in the temple not covered with gold, so there was nothing in Mary not filled with sanctity."[18]

Mary's sanctity far exceeds that of every other creature. "For this reason St. Albert the Great calls Our Lady the 'golden temple of charity' because divine charity makes others children of God, but in Mary charity was born substantially and given to the world."[19] Thus God's dwelling in the temple on Mount Moriah is a figure of the spiritual and living temple of God, the Blessed Virgin Mary, and thus all that Scripture narrates of the splendor and holiness of the temple of the Old Law can be applied to Mary. "I have heard thy prayer and I have chosen this place to myself for a house of sacrifice . . . my eyes also shall be open, and my ears attentive to the prayer of him that shall pray in this place."[20] These words were directly addressed by God to Solomon, yet they indirectly contain the added implication of God's election of Mary and of the efficacy of her intercession.

St. Alphonsus Ligouri carries this figure a little further and adds: "Gold is a symbol of love . . . Mary was the house of gold which Eternal Wisdom, i.e., the Divine Word, chose for his dwelling on earth: *Wisdom hath built herself a house* (Prov. 9/1)."[21] She was the Mother of God, the Mother of the Incarnate Wisdom, the "Seat of Wisdom." In this way, then, Mary is the Golden Temple of the Blessed Trinity, the "House of Gold," symbolizing God's boundless love for men. "In her the divine Word became incarnate and dwelt among us, an effusion of the eternal light and the source of eternal life, and a revelation of the eternal wisdom of God through the maternal activity of Mary, the Mother of God."[22]

ARK OF THE COVENANT

A detailed description of the Ark of the Covenant, the most sacred possession of Israel, is related in the book of Exodus.[23] Made of acacia wood in the form of a chest, it measured forty-five inches in length by twenty-seven inches in width and depth. Over it was placed a sheet of pure gold; this was called the "propitiatory," the place on which the blood of victims was sprinkled on the Feast of the Atonement (Yom Kippur) in expiation for the sins of Israel. The uppermost edge of the Ark was surrounded by a metal edging, or crown, which was also made of pure gold. In each of the four corners was set a golden ring through which bars of gold-covered acacia wood could be inserted to facilitate moving the ark from place to place. Facing each other on the propitiatory two golden cherubim spread their wings over the sacred container so as to form the "judgment seat" of God. Over it all there appeared a cloud symbolizing the presence of God, for the Ark served a twofold purpose:

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[18] "Nihil erat in templo quod non auro tegeretur . . . nihil in Virgine quod non sanctitate plenum esset" (St. Thomas, *Opera Omnia* [Parma: Musurgia Publishers' reproduction: New York, 1950], XV, 208; Sermo XXIII, *In Purificatione B. Mariae*).

[19] Klaver, *op. cit.*, 133.

[20] II Paral. 7:12, 15.

[21] St. Alphonsus Ligouri, *op. cit.*, II, 181.

[22] Klaver, *op. cit.*, 136 .

[23] Exod. 37:1-15.

> It contained the Decalogue, a lasting testimony of the Sinaitic Covenant, and was therefore called Ark of the Testimony and Ark of the Covenant. It was the throne of Yahweh 'sitting on the cherubim' who there manifested himself to his people, received their prayers and offerings and led them in their expeditions and was therefore called the Ark of God.[24]

The Ark, then, was not merely a visible sign of God's presence, but it was also a symbol of invincible strength and divine aid in the face of impending disaster, a visible pledge of the divine power which would help the Israelites overcome all obstacles. Thus, the walls of Jericho fell only when the Ark had been carried in procession around that city. And the ill-fate which fell upon the Philistines after their seizure of the Ark was but an indication of the divine power dwelling therein.

Although the title *Foederis Arca* owes its insertion into the Marian litanies to Richard of St. Victor around the year 1160, the interpretation of the ark as a prototype of the humanity of Christ and of the motherhood of Mary can be found in early patristic literature. St. Ambrose and St. Ephrem were particularly fond of this figure. The Ark represented the throne of God, His dwelling place among His people, and its application to her who was the Mother of the Mediator of the New Covenant is not a difficult one to perceive. Furthermore, the symbolic meaning of the Ark signifies Mary's power and her invincible strength in the face of God's enemies. "It is to her that we must turn, like the people of old, for God has made a New Covenant with us, His chosen people, whereby He gave Himself and His Blessed Mother as a pledge of enduring help and lasting strength against the foes of our salvation."[25]

In St. John's *Apocalypse* we find the Ark used as a figure of Mary: "And the temple of God was opened in heaven: and the Ark of his testament was seen in his temple."[26] Furthermore, the *Apocalypse* represents Christ's humanity as the Lamb standing on the throne of God, above the Ark of the Covenant. This is mentioned in Pope Pius XII's Apostolic Constitution on the Assumption. In the prelude to the definition, the Holy Father writes:

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[24] E. Power, "Exodus," in CCHS, 177b.

[25] Klaver, *op. cit.*, 141.

> Often there are theologians and preachers who, following in the footsteps of the holy Fathers, have been rather free in their use of events and expressions taken from Sacred Scripture to explain their belief in the Assumption . . . and have looked upon the *Ark of the Covenant,* built of incorruptible wood and placed in the Lord's temple, as a type of the most pure body of the Virgin Mary, preserved and exempted from all the corruption of the tomb and raised up to such glory in heaven.[27]

One further comment might be added in connection with this title. St. Alphonsus Ligouri mentions a rather curious interpretation of the words *Foederis Arca,* which compares Mary, not to the Ark of the Covenant but to Noah's Ark, which was a type of the Church. St. Alphonsus summarizes the thoughts of earlier writers on this point and explains it in this antithetical sense: only two animals of every kind entered the ark of Noah, while all, just and sinners alike, find shelter beneath Mary's mantle, and whereas the animals in the ark remained animals, sinners beneath the mantle of Mary do not remain sinners for long.[28] This interpretation was never very widespread, and is but another instance of extreme allegorical inference.

Litanies other than the Litany of Loreto contain several other Marian titles which derive from the Old Testament.[29] This paper, however, has limited the discussion to these four titles since, among the Marian Litanies, the Litany of Loreto alone has been approved for public use in the universal Church. Our aim has been to describe these titles in terms of their literal and figurative meaning, and to show how each one illustrates some particular aspect of the Divine Maternity.

These four titles of the Blessed Virgin are all closely related since they all ultimately refer to her Motherhood, and so, mutually explain and complement one another. Among the Marian titles they are, perhaps, the most remarkable and most poetic expressions of Mary's unique and supreme position in creation. But they must be understood in the light of their Old Testament context or their full meaning will be lost, particularly since Mary herself forms, in a special way, the bridge between the Old Testament and the New.

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[26] Apoc. 11:19.

[27] Pius XII, *Munificentissimus Deus,* Nov. 1, 1950; trans. N.C.W.C., 11.

[28] St. Alphonsus Ligouri, *op. cit.,* II, 181-182.

[29] This is especially true of what is named the "Peruvian Litany" in which no less than seven other Old Testament figures (not contained in the Litany of Loreto) are listed. It was approved for public use only in the territory of Peru by Pope Paul V. Cf. A. H. Lepicier, O.S.M., *Tractatus de Beatissima Virgine Maria* (Roma, 1926), 589.

> She is the beautiful gift of God, which outshines the fascinations of a bad world, and which no one ever sought in sincerity and was disappointed. She is the personal type and representative image of that spiritual life and renovation in grace, without which no one shall see God.[30]

Francis Shaw, O.P.

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[30] J. H. Newman, *op. cit.*, II, 276.

THE FAITH OF DEMONS

THE QUESTION OF WHETHER the demons and the damned have unformed faith is not a pressing one today, but it is one which has, over the centuries, piqued the interest of theologians and historians of dogma alike. The origin of the problem dates back to St. James the Less, author of one of the Catholic Epistles, who wrote: "Thou believest that there is one God. Thou dost well: the devils also believe and tremble."[1] But the question did not arise in earnest until the time of William Durandus of St. Pourcain, a thirteenth century iconoclast of Thomism. He wondered whether the souls of the faithful who were damned but who had never committed the sin of infidelity, did not retain the gift of unformed faith. Before Durandus, Peter Lombard and St. Thomas both discussed the question.

Among those defending the thesis that the damned believe by unformed faith we find St. Augustine, St. Antoninus, Alensis, St. Vincent Ferrer, Valentia and William Durandus. Those denying it are St. Thomas Aquinas and a host of his commentators, including Cajetan, John of St. Thomas, Suarez, the Salamanticenses, and Thomists generally.

There are only two kinds of supernatural faith; faith accompanied by charity, which is called *formed faith,* and faith as it exists in those Christion souls in the state of mortal sin, outside charity, called *unformed faith.* These are not essentially different from one another, because they receive specification from the same formal object, *Veritas Prima,* First Truth; or, as the Vatican Council defined: "The authority of God revealing, Who can neither deceive nor be deceived."[2] Every habit is specified by its formal object. If two *kinds* of habit are specified by the same formal object they cannot be specifically distinct but must be one and the same habit. If they exist in the same person at different times, they are, qua habit, not only essentially but also numerically one and the same. The difference, then, between formed and unformed faith is accidental, and the cause of this difference, charity, gives an extrinsic and accidental form to faith, since its presence or absence does not destroy the habit itself.

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[1] James 2:19.

[2] ". . . auctoritatem ipsius Dei revelantis, qui nec falli nec fallere potest" (Denz. 1789).

Although unformed and formed faith are specifically the same, they differ in perfection. Here we apply the principle set down by St. Thomas that, "for the perfection of an act proceeding from two active principles, it is necessary that both active principles be perfect."[3] The act of faith is elicited by the intellect, which has been moved by the will to assent to some revealed supernatural truth. Thus, the act of faith, *believing*, proceeds from two active principles, the intellect and the will. In order for it to be perfect, both intellect and will must be perfect; the intellect through supernatural faith, the will through charity. A person possessing only unformed faith lacks charity and the special form which charity produces in the act of faith. Therefore, his act is imperfect. If his act is imperfect, so also is the habit which is the principle or cause of the act. According to Aristotle, virtue is something which renders the one having it, and his work (act), good.[4] Hence, the habit of unformed faith cannot be virtue. As St. James says: "Faith also without works (charity) is dead."[5]

We ought to pause a moment to determine what we mean when we say that unformed faith is dead, for we do not mean that faith cannot act at all. Though the perfection of charity is lacking, the will, moved and elevated by actual grace, is still able to act sufficiently to cause the assent of the intellect to a revealed supernatural truth. A person with such faith can say: "I believe in the Divine Trinity: I believe in Jesus Christ, true God and true man." With regard to unformed faith, the Vatican Council has declared: "Faith in itself, even if it does not *operate* through charity, is a gift of God, and its *act* is a work pertaining to salvation."[6] St. Thomas in several places also explicitly mentions the *act* of unformed faith.[7] Therefore, when we say faith without charity is dead, we mean that its act lacks the due perfection of the will: that is, the will is not drawn to its supernatural end and good, which is God, and cannot in any sense be meritorious or deserving of God's reward. We can borrow an example from baseball to clarify this point. The man with unformed faith is like the man at the plate who can and actually does hit a home run, but because of lack of power, *virtus*, is not able to round the bases to get credit for the run.

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[3] "Ad perfectionem autem actus qui ex duobus activis principiis procedit requiritur quod utrumque activorum principiorum sit perfectum" (S. Thomas, *Summa Theologiae,* II-II, q. 4, a. 2).

[4] Aristotle, *Nichomachean Ethics* (ed. Richard McKeon, *The Basic Works of Aristotle;* New York: Random House, 1941), 1106a, 20.

[5] James 2:26.

[6] "Quare *fides* ipsa in se, etiamsi *per caritatem* non *operetur,* donum Dei est, et actus eius est opus ad salutem pertinens" (Denz. 1791).

[7] *Summa Theol.,* II-II, q. 4, a. 5; q. 6, a. 2 ad 2.

We ought now to return to the central question of our inquiry: whether the demons possess unformed faith. By the word "demons" we understand not only the fallen angel but also the human soul condemned to hell. Now there are presumably many Christian souls who, while damned, have never committed the particular sin of infidelity. Is it not reasonable, then, to agree with Durandus that these souls still retain the gift of unformed faith even in hell? Going a step further, Durandus says that, although the fallen angels never possessed the gift of faith before they fell, it is not inconsistent with their state for God to give them this supernatural gift. Regarding the damned in hell, he gives two reasons for their retention of unformed faith. First, that everything which leads to their greater torment ought to be conceded. If theological faith were taken away, the damned would not be tortured by the worm of conscience or realize the consequences of their lost happiness. Second, the faithful ought to have some sign by which they are distinguished from infidels. The baptismal character is not a sufficient sign, since many are found in hell who, although they have faith, were never baptized.[8]

In support of Durandus, we have first of all the quotation from St. James that the devils believe and tremble. Since all Scripture is without error, this can only mean that the devils have some kind of faith. It is for the theologian to determine what kind of faith they have.

Next, St. Augustine, in his commentary on St. John's Gospel, compares unformed faith with the faith of the demons, saying: "Great is faith but it profits nothing if it does not have charity. The demons also confessed Christ. Hence, by believing but not by loving, they said, 'What is it to us and to thee?' They had faith but not charity: therefore, they were demons."[9] Still, it is not clear from the text whether St. Augustine is actually saying that the demons have unformed faith, or merely identifying unformed faith and the faith of demons in their common characteristic, namely, a lack of charity.

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[8] Cf. *Salmanticensis* (ed. de la Tour, Paris: apud Victorem Palme, 1879), XI, 396.

[9] "Magna est fides, sed nihil prodest si non habeat caritatem. Confitebantur et daemones Christum. Ergo credendo, sed non diligendo dicebant, *Quid nobis et tibi?*" (S. Augustinus, *In Joannis Evangelium,* Migne, PL, XXXV, 1435).

The third authority apparently supporting the cause of Durandus is St. Thomas himself who says in his commentary on First Corinthians: "Christ does not dwell in us through unformed faith; otherwise He would would dwell also in the demons."[10] In his commentary *Super Libros Sententiarum,* he quotes the gloss on Romans 1:17, "From faith unto faith," as saying, "Unformed faith is of the demons."[11] But in the solution to the question, he explains it quite differently. And, in the treatise on the virtue of hope, he writes: "It is more possible that unformed faith be in the damned than hope, because divine goods are not possible and are absent from them."[12] We must admit that this text is not apodictic. Clearly it does not say that unformed faith is actually in the damned, but only that it is *more possible* for it to be present than hope. Faith can pertain to evil things, but hope only to one's future *possible* good.

At this point we must examine the possibility of unformed faith in the souls in hell by considering, first, the actual requirements for an act of unformed faith, and then the actual state of the demons and the damned in hell. If, as Durandus asserts, the angels never enjoyed the gift of faith, there seems to be no reason why God would later infuse into their souls this supernatural gift. On the contrary, St. Thomas asserts that both men and angels in their first state were given a supernatural end and the means to attain it, among which was faith, for neither men nor angels in their first condition enjoyed the Beatific Vision, the knowledge of which would exclude faith. Hence, both must have enjoyed the gift of faith.[13] We may ask, then, whether God permitted the fallen angels to retain this gift.

As mentioned earlier, the two essential requirements for an act of faith are a motion of the will and the assent of the intellect to an object not seen. Regarding the intellect of the demons, St. Thomas says that there are three kinds of knowledge possible to them: first, natural knowledge, which remains undiminished in them; second, knowledge through grace, either mediately from other angels or directly from God, which is not totally removed from them, but is greatly diminished; third, affective knowledge corresponding to the gift of wisdom and accompanied by love for God, which is wholly taken away from them.[14] At first glance, the gift of unformed faith might seem to fit into the category of purely speculative angelic knowledge. But unformed faith does not yield purely speculative knowledge, for the intellect's assent is imperated by the will acting to attain the supernatural object of faith, even though, due to mortal sin, it does not. According to St. Thomas, faith, even unformed, is a gift of grace inclining man to believe according to some love of the good.[15]

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[10] ". . . non enim habitat Christus in nobis per fidem informem; alioquin habitaret in daemonibus" (S. Thomas, *Epistola I ad Corinthios* [ed. Parma, New York: Masurgia, 1948], ch. III, lect. II, 178).

[11] "*Ex fide in fidem* . . . Fides informis daemonum est" (S. Thomas, *Super Libros Sententiarum* [ed. Parma, New York: Masurgia, 1948], III, dist. 23, q. 3, a. 3).

[12] ". . . magis potest esse fides informis in damnatis quam spes: quia bona divina non sunt eis futura possibilia, sed sunt eis absentia" (*Summa Theol.,* II-II, q. 18, a. 3 ad 2).

[13] *Ibid.,* q. 5, a. 1.

All theologians agree that an act of faith requires a *pia motio voluntatis,* which is caused by grace. St. Thomas shows that the demons are obstinate in evil precisely because of their state, a fixed and immobile adherence to a choice. As their wills are free to act before but not after adhering, they are obstinate in their sin and are no longer capable of a morally good act. If they do something good, such as telling the truth, they do so not for a good intention, but to deceive.[16]

Human souls that are damned remain in the same condition. The movement of the human will, unlike that of the demons, is mobile, whether it acts according to disposition or habit. Yet, once the soul is separated from the body, it is fixed in a complete aversion from God.

An act of unformed faith, on the contrary, is a work "pertaining to salvation," as the Vatican Council declares. Its act is in no sense meritorious since all merit requires rectitude of the will or a relationship of the will to its final end, God. St. Thomas, as we have seen, expressly teaches that unformed faith cannot be considered a virtue because it lacks the necessary perfection of the will. Yet, such an act retains a certain amount of goodness. The obvious objection is that a sinful act also retains some goodness, the physical entity of the act itself. But this is precisely the point. An act of unformed faith has not only *physical goodness* which even sin cannot lose, but over and above this retains a certain moral goodness, namely, the firm adherence of the mind to a supernatural object. Why else does the Church describe it as a "work pertaining to salvation?" But are the damned capable of performing such an act? Can a will which is obstinate in evil cause the adherence of the intellect to a supernatural object? The answer seems to be a negative one.

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[14] *Ibid.*, I, q. 64, a. 1.

[15] *Ibid.*, II-II, q. 5, a. 2 ad 2.

[16] *Ibid.*, I, q. 64, a. 2.

The solution to the problem is found in St. Thomas' reply to an objection in his tract on charity. He writes:

> The act of someone lacking charity is able to be twofold: one, according to the very lacking of charity, as when someone does something ordered to that by which he lacks charity. And such an act is always evil. . . . Another is the act of one lacking charity, not according to the very lacking of charity, but according to the fact that he has some other gift of God, either of *faith* or *hope* or even a good of nature, which is not wholly taken away through sin. And according to this, there is able to be some good act without charity, *ex genere suo* good; nevertheless not perfectly good, because it is lacking the due order to the ultimate end.[17]

St. Thomas obviously does not intend this as an exception to the universal principle: *Omne agens agit propter finem ultimum,* which applies only to acts *per se* connected to each other. In unformed faith the act of the will is only *per accidens* connected with the false, created ultimate end. If it were *per se* connected, the action would necessarily be evil. Here, however, the act of the will is *per se* directed to the assent of the intellect, which in turn is related to the supernatural object, *Prima Veritas.* Hence, the uselessness of such an action when compared to the will's false created end and its *secundum quid* usefulness when compared to the object of supernatural faith, making it a work *pertinens ad salutem.*

Demons on the other hand, can perform only acts *per se* related to an evil end; either by reason of the object, or, if the object be good, by reason of intention or some condition attached to the object. The same is true of souls that are damned. Even their naturally good inclinations are corrupted by malice, and the good they desire is desired under evil circumstances. To show the impossibility of performing a virtuous act, St. Thomas, by way of example, states that even political virtues do not remain in their souls, since these virtues are designed to perfect them in civil life. Even if they were to remain, these virtues would never act, but would be bound by the obstinancy of their minds.[18]

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[17] ". . . actus alicuius caritate carentis potest esse duplex. Unum quidem secundum hoc quod caritate caret: utpote cum facit aliquid in ordine ad id per quod caret caritate. Et talis actus semper est malus . . . Alius autem potest esse actus carentis caritate non secundum id quod caritate caret, sed secundum quod habet aliquod aliud donum Dei, vel fidem vel spem, vel etiam naturae bonum, quod non totum per peccatum tollitur. . . . Et secundum hoc sine caritate potest quidem esse aliquis actus bonus ex suo genere: non tamen perfecte bonus, quia deest debita ordinatio ad ultimum finem" (*Ibid., II-II,* q. 23, a. 7 ad 1).

We conclude that, in the case of the supernatural and infused gift of faith, a like condition would prevail. Habits are for the sake of acts. Since their new state of damnation would prevent the souls of angels or men any use of the habit, it is reasonable to assume that God simply withdraws His conservative action, which would cause the corruption of the habit in the subject when he enters into eternal damnation.

If demons and the damned have neither formed nor unformed faith, there is only one interpretation left which will explain St. James' affirmation that "the demons believe and tremble." The demons must have an acquired or natural faith.

> The will moves the intellect to assent to something unseen in two ways: first, from an order to the good, and this act of believing is laudable. Second, the intellect is convinced from signs that this is to be believed, and this latter way is the only one found in the demons.[19]

After reading what St. Thomas writes about the faith of the demons, one is inclined to think that no act of the will is required for this acquired faith; but rather, they are forced to believe by the overwhelming evidence of signs. Yet, he qualifies the word "forced" with *quodammodo.*[20] Again, in the same place, he says the faith of demons is not a gift of grace, but that they are more forced than free to believe from the perspicacity of their intellects.[21] In the *De Veritate* he simply says that the demons assent to the things they believe, not through their wills, but that they are forced to believe from the evidence of signs, although the signs do not make evident the things that are believed.[22] The solution in the *Sentences* gives no indication that an act of the will is necessary, but in reply to an objection St. Thomas states: "In them (the demons) the intellect is forced to assent, whence it does not *wholly* proceed from a free will."[23]

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[18] *Ibid.*, Suppl., q. 98, a. 1 ad 3.

[19] ". . . voluntas moveat intellectum ad assentiendum potest contingere ex duobus. Uno modo, ex ordine voluntatis ad bonum: et sic credere est actus laudabilis. Alio modo, quia intellectus convincitur ad hoc quod iudicet esse credendum his quae dicuntur . . . est in daemonibus sed solum secundo modo" (*Ibid.*, II-II, q. 5, a. 2).

[20] *Ibid.*, ad 1.

[21] *Ibid.*, ad 2.

[22] S. Thomas, *De Veritate* (*Qu. Disput.*, vol. I, Turin: Marietti, 1949), q. 14, a. 9 ad 4.

[23] ". . . in eis intellectus cogitur ad assentiendum; unde non omnino ex libera voluntate procedit" (*Super Libros Sentent.*, III, dist. 23, q. 3, a. 3 ad 1).

From the texts quoted above, it is fair to conclude that St. Thomas does not entirely exclude a will-act on the part of the demons' act of faith. Even in the *De Veritate* St. Thomas is speaking about the *assent* to signs, not by the will but by the intellect. In these texts, taken in a general way, he asserts three things: first, that the faith of demons is not a gift of grace; second, that the intellect is forced to believe from the evidence of signs, although the signs do not make evident the things believed; and third, that the will is not wholly free in causing the assent of the intellect. The obvious reason why a will-act cannot be ruled out is because an act of the will is essential for any act of faith, whether supernatural or acquired. The intellect itself is not compelled to assent on the evidence of the object presented, since something of the object is not seen. If the will-act were entirely absent, the intellect could claim no more in the way of certitude than suspicion or opinion.

But if the will is forced by the evidence of signs presented to it by the intellect, it follows that the act of the will is only in part a free act: a *voluntarium simpliciter* but an *involuntarium secundum quid.* Can this act, in so far as it is free, be good *ex genere suo* like the act of unformed faith? The answer is again in the negative since neither demons nor the damned can perform an act *ex genere suo* good without some evil condition attached to it. In the face of most evident signs, they are compelled by the natural inclination of their intellects to truth, and are literally forced to assent. They know full well that to refuse would cause them greater intellectual torture, for falsehood would then be present in their own intellects, a situation which their pride alone would find intolerable. When they deliberately lie or deceive others the case is different, for then the falsehood resides in an intellect not their own.

In reply to Durandus' first objection that if the damned do not have supernatural faith they would not have the worm of conscience to torment them, we can answer that, besides their naturally acquired faith, the damned still retain the habit of synderesis which shows them clearly the good they have lost and the works of faith they did not do. To the second objection we answer that the faithful are distinguished from infidels in hell, not only by the supernatural character of Baptism, but also by the *macula* of a polluted faith.

Unformed faith, therefore, cannot be the faith of demons or the damned. Their wills are unable to elicit a morally good, supernatural act *per se* directed to causing the intellect's supernatural assent. Their wills move and their intellects assent only when compelled by the overwhelming evidence of signs. Their faith, then, can only be natural, a faith acquired through signs which do not reveal the mysteries themselves, but merely indicate that there is knowledge of an order infinitely transcending their natural knowledge, infinitely worth tasting, infinitely perfect and beatifying, but which they know will never be given to them to assuage their eternal thirst.

Terence Holachek, O.P.

CHRONICLE

AT THE DOMINICAN HOUSE OF STUDIES, River Forest, Illinois, on the Feasts of Saint Francis of Assisi, Christmas, and Saint Joseph, the Very Reverend Patrick Michael Clancy, O.P., Prior, preached during the Solemn Mass. The Very Reverend Humbert Kane, O.P., S.T.M., Subprior and Director of the Albertus Magnus Lyceum, preached on the Feast of Saint Albert; and the Very Reverend Sebastian Carlson, O.P., S.T.M., Regent of Studies and President of the Faculty, preached on the Feast of Saint Thomas.

On the Feast of Saint Albert the Great, November 15, 1956, with the co-operation of the faculty and the students, a special program was held in honor of Saint Albert. The principal address was given by the Reverend Albert Moraczewski, O.P., entitled "The Contribution of Science to Religion."

On December 7th and 8th, 1956, the Reverend Fathers John Dominic Corcoran, O.P., Benedict M. Ashley, O.P., and John Thomas Bonée, O.P., professors of the Pontifical Faculty of Philosophy and staff members of the Albertus Magnus Lyceum, conducted five seminars at the University of New Mexico, whose participants included members of the faculty of the University and of several colleges of the region, as well as prominent scientists from the national laboratories at Los Alamos, New Mexico. The lectures dealt with the problems of modern science and the help which philosophy can give in their solution. These lectures are to be published by the University of New Mexico Press.

On March 1, 1957, the Very Reverend Daniel A. Callus, O.P., S.T.M., Lecturer at the University of Oxford, Professor Emeritus of the University of Malta, Fellow of the Royal Historical Society, and a leading authority on the Middle Ages, gave a lecture on Saint Thomas Aquinas and Saint Albert the Great to the students at River Forest.

Father Callus was the guest speaker for Saint Thomas night, March 6, at the Theological Studium in Dubuque, Iowa. His lecture was the formal inauguration of the new Aula Magna of Saint Rose Priory. Both the Dominican students and the student body of Mount Saint Bernard Seminary were present and heard his learned paper on "The Influence of Thomism on Thirteenth Century Thought." The following morning Father Callus delivered a sermon at the Solemn High Mass.

On March 10, 1957, scholastic exercises were held at the Studium in River Forest in honor of Saint Thomas Aquinas, patron of the Studium and Faculty. The *disputatio solemnis,* "Etiam substantiae separatae creatae tractandae sunt in Metaphysica, et quidem proprie," was defended by Brother Donald Pikell, O.P. Brother Benjamin Russell, O.P., offered objections to the thesis. Preceding the disputation, Brother Valerian Thomas, O.P., read a paper entitled "The Christendom of Jacques Maritain."

Each Sunday during the Lenten season, a special lecture was given for members of the Dominican Third Order at St. Rose Priory, Dubuque. The lectures "God Speaks," "Belief and Credibility," "Christ is Divine," "The Gospels Testify," "The Church of Christ," and "The Sacramental Church," were given respectively by the Very Reverend A. A. Norton, O.P., Prior; the Very Reverend J. J. McDonald, O.P., Subprior; the Very Reverend R. T. Murphy, O.P., S.S.D, the Reverend J. F. McDonnell, O.P., the Very James R. Gillis, O.P., S.T.M., and the Reverend Christopher Kiesling, O.P.

On Easter Monday and Tuesday, April 22-23, the Third National Convention of the Society of Catholic College Teachers of Sacred Doctrine was held at the Hotel Statler in Cleveland, Ohio. The Reverend Thomas C. Donlan, O.P., professor of moral theology at Saint Rose Priory, was largely responsible, as president of the S.C.C.T.S.D., for the success and smooth running of the convention. Besides Father Donlan who delivered the Presidential Address and celebrated the opening Mass at the Cathedral of Saint John the Evangelist, Saint Albert's Province had two speakers on the program. The Reverend Benedict M. Ashley, O.P., spoke on "The Application of the Principles of Integration in the Area of Natural Science," and the Reverend John F. McDonnell, O.P., on "Sacred Scripture as Relevant to Undergraduate Courses in Sacred Doctrine."

The Province and Studium Generale were very well represented at the annual convention of the National Catholic Educational Association, which took place in Milwaukee, Wisconsin, April 23-26. The Priory Press had a special booth to display its publications, especially the *Primer of Theology,* which has recently been completed. The Priory Press also sponsored a luncheon for the more than one hundred Dominican priests and sisters who attended the convention from all parts of the United States. The Very Reverend Robert J. Slavin, O.P., President of Providence College, Providence, Rhode Island, was the principal speaker at the luncheon.

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